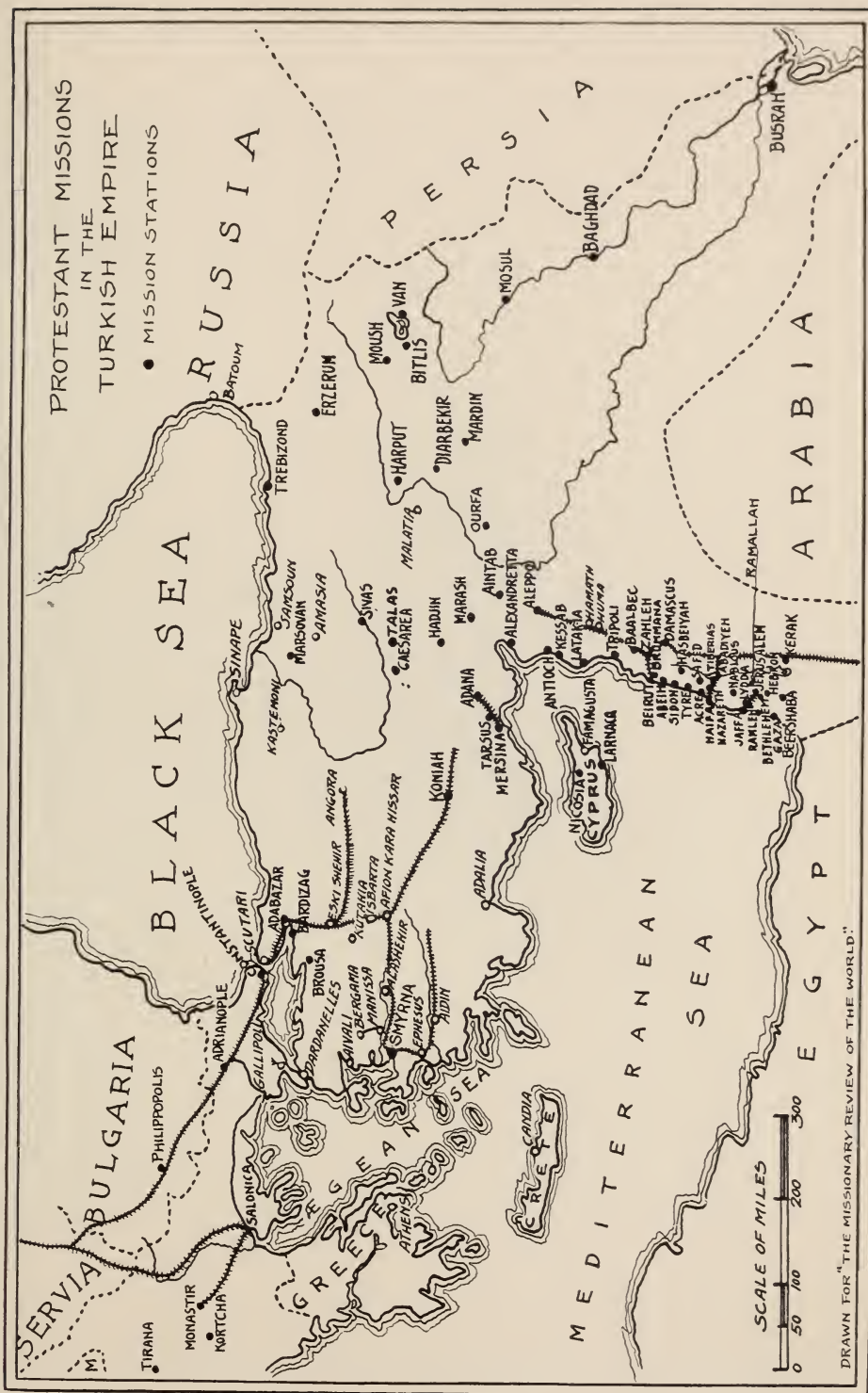


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PROTESTANT MISSIONS IN THE TURKISH EMPIRE ● MISSION STATIONS



MAP OF TURKISH EMPIRE

"DRAWN FOR 'THE MISSIONARY REVIEW OF THE WORLD.'"



THE SULTAN'S PALACE ON THE BOSPHORUS, CONSTANTINOPLE

The Missionary Review



of the World



VOL. XXXV. No. 12.
Old Series

DECEMBER, 1912

VOL. XXV. No. 12.
New Series

Signs of the Times

THE BALKAN WAR AND MISSIONS

IT is difficult to estimate the effects of such a great war waged so rapidly and so fiercely. Undoubtedly one of the immediate results will be Moslem alienation and the feeling on the part of the Turks of the bitterest hostility. The work of the missionaries, which has brought them into personal contact with the Mohammedans, and by way of evangelization, must, for a time, be suspended. As a result of their defeats, the Moslems will be for a long time to come in a sullen and angry mood. Their national pride and their religious predominance in European Turkey have been broken. They now fear that their ancient and cherished mosques in Adrianople will be utterly demolished by the Bulgarians, and Constantinople itself has been thrown into panic. Altho most of the Turks realize the Italian war and the Balkan war have been prompted by political and selfish motives on the part of neighboring nations, yet they must feel that these are the last angry thrusts of Christendom in attempting to drive back and overthrow Mohammedan government. Indeed, the kings of the allied states have declared their invasion to be a

holy war, and even the bishop of the Russian Church in New York City invoked the blessing of God upon the Bulgarian arms, and with vivid imagination has pictured the Russian Cross placed triumphantly upon the mosque of St. Sophia (formerly a Christian church), in the heart of Constantinople. The Turks resent the kindly ministrations of the Red Cross Society, because of the symbolism of its name, for they hate every form of the cross, and they have attempted to form a Red Crescent Society of their own.

While the immediate results of this war must be turmoil and suspicion and hatred, with possible destruction of missionary property and loss of life, the eventual and far-reaching effects will be propitious. Constantinople will be humiliated, if not actually captured. The illusion of Pan-Islamism will be checked, and, perhaps, destroyed. Orientals instinctively accept the accomplished fact with stoicism. If the Bulgarians are victors, it is the decree of God. Thus Islam will lose its absolutism and its proud spirit of domination, which is held by the masses of Turks without personal conviction or reasoning faith.

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

The Bulgarian Government is more tolerant and friendly toward missionary work than either the Austrian or the Russian. The Bulgarians always recognize the great debt which they owe to Robert College as the one institution where their young men were trained during the seventies and eighties for building up the new nation. Translation of the Bible into Bulgarian was accomplished by a committee of missionaries and native helpers, and in most all the Bulgarian homes copies of the Scriptures are now found. The people have welcomed this great gift which has come through the Americans. But while we try to see in this titanic conflict some future blessing and some final good, we can not avoid the sad conviction that, like the Crusades, this invasion by the allies is utterly unchristian. The methods of war are barbarous, and Christ can not be conceived of as countenancing the awful bloodshed, the burning of villages, and the widespread plundering, but to the Balkan people and to the Greeks this war is invested with sacred sanction. They look upon it much as some northern men have always looked upon the Civil War in America, as a great sacrifice in a just cause. But, mixt with these humanitarian motives there are the most powerful motives of national ambition and revenge, so that it is hard for us to believe that the war was altogether unavoidable.

The American Board has established work at Samakon and Philippopolis (the ancient Philippi), in Bulgaria, and in the cities of Monastir and Salonica (ancient Thessalonica), in Macedonia, and at Kortcha, Albania. Constantinople is a great missionary center and the seat of Robert

College and of the American College for Women. There are also several other missions in the disturbed territory. STEPHEN VAN R. TROWBRIDGE.

PAN-ISLAMISM AND THE BALKAN WAR

THE war between Turkey and the minor powers of the Balkan Peninsula will no doubt give great impetus to Pan-Islamism. Religious feeling will be aroused whether Turkey conquers or is conquered. The struggle is one between nominal Christian forces and a Moslem state.

Observers of the undercurrents of political and religious feeling in India and the Middle East have watched with some apprehension the progress of Pan-Islamism caused by the course of events in Persia and the now finished war between Italy and Turkey. The Indian Mohammedan Press, the pilgrims returning from Mecca, and Arabic and Turkish agitators have spread the belief among the vast Mohammedan population of Asia, and especially of India, that a conspiracy exists among the Christian Powers of Europe to destroy the few Mohammedan States and annex their territories. Does not the war now raging in the Balkans look like a confirmation of such a conspiracy?

Mohammedans in general are convinced that they have been abominably treated lately and that this has been done by a previously arranged agreement of the Powers. The Moslem Press in India has been denouncing the British policy in Persia in bitter terms, while the Moslem Press at large seems to desire the proclamation of a Holy War. It looks to the Amir of Afghanistan as the leader of such, because Afghanistan is the last of the really independent Mohammed-

dan States. Its Moslem priests are influential and powerful, and under their preaching the turbulent fanaticism of the people has greatly increased of late. There is danger that the Amir may listen to the flatteries and, inflated with pride, may assume the championship of the Moslem world, tho at present Pan-Islamism seems to lack both militant capacity and practical cohesion, which are necessary for a Holy War.

A FORWARD MOVEMENT IN WEST AFRICA

DURING the past few years the Wesleyan Methodist Church of England reports more results in Africa than in all their other fields put together. More than half of the increase has been in West Africa. This year's total increase has been 1600, of which the Gold Coast contributed 960.

It is natural that under these circumstances the Wesleyans are planning a forward movement in the Hinterlands of West Africa, where the heathen tribes are rapidly becoming Mohammedan. The Northern Territories of the Gold Coast beyond Salaga have been selected. They are still virgin soil, and their hundreds of thousands of pagans are still untouched by Islam. No missionary ever penetrated the dark region until this year, when the chairman of the Gold Coast District, Rev. W. R. Griffin, accompanied by a native minister, pushed his way north for about 600 miles as far as Navoro on the borders of the French Sudan. Everywhere he was well received. Everywhere the country is open for unlimited missionary advance, while there is imminent danger of Mohammedan advance and conquest.

Heeding the urgent appeals of Mr. Griffin the Synod of the Gold Coast District took the initiative step in the great campaign among these heathen and against Islam. Two missionaries, two out of her all too small staff of eight Europeans, were set apart for pioneer work in the Northern Territories. Soon a third European may follow them.

At the same time a well-equipped Training College, supported by local funds, is being erected. God willing, it will send forth a stream of native agents and ministers, who will also be supported from local resources, to assist the missionaries in the far Sudan. Thus the native churches of the Gold Coast have started a great forward movement in the battle against Islam. God bless them.

BUDDHISTS CONVERTED IN BURMA

AN extraordinary spiritual stirring of "dry bones" of Buddhism is taking place in the Hinthahdah district, in Burma. For some two or three years past a very prominent Buddhist priest has been traveling through the length and breadth of the country, exhorting the people to abstain from animal food and to live pure lives. Other priests followed in his footsteps. Then a hermit began to lead a movement toward holiness of life by means of self-denial, solitary meditation, and giving for religious and charitable purposes. He had secured over 3,000 followers, when he met a catechist of the Society for the Propagation of the Gospel, who told him of Christ and the way of salvation. By the grace of God, the Buddhist hermit has been converted, and is seeking prayerfully and faithfully to lead his followers to Christ.

Miss Susan E. Haswell, a veteran missionary in Burma, came among these people and was able to lead them on in the way of salvation. She found a surprisingly large number of earnest spiritual inquirers, and she states that in 50 years of missionary life she has never known such a wide-spread movement Godward among the Buddhists. In Prome, the Baptist missionary told her that there a Buddhist priest was the head of a new sect seeking for righteousness, and that one of the priests who had joined the sect had become a Christian. He was baptized at the annual meeting of the Prome Baptist Association. At Pegu, another Buddhist priest has abjured idolatry and has taught his 200 followers to do likewise. In consequence, he and his followers have been publicly excommunicated by 200 Buddhist priests, who assembled for the purpose.

Surely, God is working among the Buddhists in Burma.

BUDDHISM IN LONDON

A WRITER in an English missionary magazine of very recent date describes what he calls the "latest and most instructive addition to the 'May-meetings' of London town, *viz.*, the Buddha Day, which was arranged by the Buddhist Society of Great Britain and Ireland." At the meeting some eight or nine speakers discoursed to perhaps 200 hearers for two hours on Buddhism as the solution of life in the twentieth century. On the chairs were pamphlets setting forth the work and aims of the Buddhist Society of Great Britain and Ireland, and the need of a central Buddhist hall in London after three and a half years' work, and also a

discourse on the four noble truths by Ananda Metteya (Macgregor), of Burma. Mrs. Rhys Davids, who is a quite well-known scholar, gave the presidential address, in which "our theosophical friends" were referred to and Christ and Buddha were selected as examples of great teachers. The Buddhist Society's general secretary gave an outline of Gautama's life, while the next speaker spoke of England's great need of the gift of Truth, and of "the omniscient eye of the all-pervading tenderness of Buddha." A lady followed, a traveler, who stated that she was not a Buddhist, but that having counted over forty religions in America and then gone on to Burma, and watched the joyous Burman, she had discovered that these forty religions had each borrowed something from Buddhism! Other speakers followed, each praising Buddhism and affirming that Buddhism has a message for Western countries. No discussion was allowed, but it was announced that an open weekly meeting is held on each Lord's Day, at 6:30 P.M., at 19 Buckingham Street, Strand.

We have called attention to the spread of Buddhism in England and in Europe before (see *MISSIONARY REVIEW*, April, 1911, page 315). Is it not time that this Western "Buddhism," with the partially kindred movements of Theosophy and Christian Science, be more carefully watched by Christian leaders?

EVIDENCE OF PROGRESS IN CHINA

WHEN the missionaries of the Southern Presbyterian Church went to Suchien in 1894, they were driven out of town by the officials and by a mob that they had collected. Later they were able to rent rooms in

an old inn where the work was carried on for three or four years. When the people learned who the missionaries were, the property was secure, but the opposition to the work remained. During the first ten years not more than ten or twelve were received into the church at Suchien, but during the last ten years 250 have come in. At Hsuchoufu the missionary women were recently ordered away on account of increasing turbulence. The Chinese general placed a special train at their command, sent a guard of soldiers, and his own wife and children along with them.

A great spiritual movement at Chaotcheng Sha, about thirty miles north of Pingyangfu, in the province of Shan-Si, is reported by the missionaries of the China Inland Mission. Between 500 and 600 families are reported to have put away idols, and the people show great eagerness to buy Christian books. The missionary services are attended by crowds, and the officers and members of the Church are deeply stirred, so that a great spiritual awakening seems to be at hand. One class of inquirers numbers already 42, and other classes are being organized.

GOOD NEWS FROM TIBET

THREE years ago, when the Moravians reluctantly decided upon retrenchment, Kyelang, the station in West Himalaya, was condemned to lose its European missionary. Kyelang lies between the Rotang Pass to the south and the Baralacha Pass to the north, and is cut off from the rest of the world all the winter months, and during that lonely season the missionary, Mr. G. Hettasch, began to prepare for the time when he would have

to leave and entrust the work to the three native helpers, who were yet untried. It was planned that the three helpers should move into Kyelang and the outstation at Tschott should be abandoned.

While these plans were under consideration, the enemy made an attack upon the work. Its leader was the Thasildar (president of the country), who naturally is an enemy to the mission and its enlightening work, which diminishes his influence. Two years before he had publicly preached complete separation from the Christians, when the people assembled for the Lama dances. Now he ordered Geping, the Hindu god which is most feared in that neighborhood, brought from the temple and conducted in triumphal procession through Kyelang and the part of Lahul which is inhabited by Buddhists, who were obliged to sacrifice, much against their inclination, to the god, and finally installed in the palace of the Thasildar. It is reported that the Thasildar first spanked the mighty god most thoroughly with his slipper, thus showing utter contempt, and then, fearing that the god might send some evil or a sickness, reconciled him with a fine present. But the Buddhists, who surround the mission, paid little attention to the god. Then the Thasildar sent for the Skuschog (holy man) of Hemis. Both went from village to village and the Skuschog was overwhelmed with rich presents, while smoking altars ornamented the roads upon which he traveled, for the Skuschog is to these people the incarnation of a god. But the holy man prophesied that no snow would fall until he had passed over the Rotang Pass—and the snow did not wait—

that cooled off the enthusiasm of the people somewhat. The Skuschog did not at all oppose the missionaries, as the Thasildar had expected, but he became quite friendly with them and often visited them, tho he did not give them any opportunity to speak to him concerning his soul's salvation.

The missionaries worked on faithfully, but sorrowfully throughout that lonely winter, until, after three and one-half months, the first mail brought them the news that English friends had promised to provide the necessary means for Kyelang for another. The Lord had answered their prayer, and missionaries and native Christians joined in glad thanksgiving. A year later, in the fall of 1911, Missionary Hettasch left for home and the work remained under the care of the native helpers throughout the winter, prospered and guarded by the Lord.

GLAD TIDINGS FROM BORNEO

ONE of the most encouraging fields of the Rhenish Missionary Society is the island of Borneo, the largest island of the East Indian Archipelago. Commenced in 1842, among the Dyaks of the southeastern part of the island, the first efforts met with little success. In 1859, the Dyaks rose in rebellion, in reality against the Dutch Government, but the missionaries were the sufferers. Seven of them were killed, the rest were forced to flee, all stations being burned down, and the work was entirely interrupted until 1866. From that time on the missionaries have labored on steadily, but amid such difficulties and with such small numerical success for many years that

as recently as 1903, the presiding missionary, Braches, wrote that he was in fear of the breaking up of the work, and was earnestly praying for a revival. In 1904 there were only 15 baptisms, and in 1905 only 44, but from 1906 on the number of baptisms became more satisfactory (1906, 141; 1907, 113; 1908, 146; 1909, 286; 1910, 107; 1911, 221), and the number of native Christians had increased to 3,250 at the close of 1911, of whom 1,045, or almost one-third, were baptized within the last five years. The number of catechumens from the Dyaks is 689.

The last reports from the missionaries in Borneo show that the fire of the revival is rapidly spreading, and that inquirers in large numbers are asking for instruction and baptism. They are pleading for reenforcements and for the founding of a new missionary center in the interior, stating that the rapid spread of Islam also demands a more energetic and aggressive missionary work. New schools are being opened in many places and are well attended. In some places the heathen clearly show that they no longer trust their gods and idols. Baptisms are quite frequent, and here and there a chief, more or less known, is found among those who by baptism publicly confess their faith in Christ. Even in Bandjermasin, the port of southern Borneo, which has been considered the most difficult station on account of the mixed population, there are greater encouragements than in any previous year. The hour of victory seems to be approaching throughout the island of Borneo, but more laborers are needed at once.



THE WHITE TOWER OF SALONICA, THE PRINCIPAL PORT OF MACEDONIA

This is the ancient city of Thessalonica. It has recently been captured by the Greeks. The Tower was formerly called "The Bloody Tower."



A TYPICAL TOWN IN THE MOUNTAINS OF BULGARIA

It is in these rugged regions that the hardy soldiers have been trained who now have won such unparalleled victories.



SOME TYPICAL BULGARIAN PEASANTS



A BAND OF BULGARIAN SOLDIERS

THE NEARER EAST AFLAME

BY REV. GEORGE F. HERRICK, D.D., FORMERLY OF CONSTANTINOPLE



F LAMES long smothered have suddenly broken out in fierce and wide-spread conflagration in south-eastern Europe. Like subterranean fires, only close observers knew that the outburst in earthquake and flame was but a question of time. And even close and experienced observers quite miscalculated the military strength and skill of Bulgaria and her allies, and the weakness of Turkey, whose reputation as the possessor of a large army composed of first rate fighting material, disciplined by German officers, was regarded all over Europe as well established.

What is the significance of these amazing events so near at hand? What is to be their influence upon the increase and the ultimate triumph of righteousness and the Kingdom of God in Europe and the East?

Is this conflict a religious war? Is it a life and death struggle between hostile creeds? To these questions some answer, "Yes," others answer, "No." There is truth in both answers. It is Christian against Moslem and there is a strong appeal made on both sides to religious passion. The ferocity which actual war lets loose is intensified and embittered by religious fanaticism. But this fierce struggle is not, in fact, a religious war in any such sense as the Crusades and many of the wars of central Europe in the sixteenth and seventeenth centuries were religious wars.

Certain facts imperfectly known on this side of the Atlantic, or half forgotten, form an essential basis for

any true interpretation of the significance of the great conflict. The history of nations and races of men is a mighty tree. Its roots run deep and wide and interlock in the rich soil of human passion, good and evil.

The four states now uniting to crush out the life of the Ottoman Empire by the rush and clash of armies were but as yesterday peoples subject to the Ottoman power. Greece first, fourscore years ago, then much later, easily within the memory of men still living, Servia, Montenegro and Bulgaria became independent of Ottoman rule. During the centuries of their subjection to the Turks they suffered cruel oppression and their religion was the object of the contempt of their conquerors.

That they should, when they became free, erase from their memories the wrongs they had suffered and be really friends of the Turks would have been a moral miracle.

Always expect the Oriental to play double. The smile he wears may be the sheath of a dagger. Till it is opportune to strike he is apparently your friend. Interest and opportunism may veil plans of revenge long cherished and never forgotten. Russia has for more than two hundred years cherished the purpose some time to seize Constantinople and make it her southern capital, and to add the northeastern provinces of Turkey to her empire. She has hitherto, by the opposition of the western powers of Europe, been balked in all attempts to achieve her purpose. Greece and the Balkan states have for many years cherished plans for increasing their territory

and their national importance at the expense of Turkey, but have been held back, like hounds in leash, from rushing upon their ancient foe by the overmastering influence of the six Great Powers.

There is an Arabic proverb which says, "God postpones; he does not neglect." The proverb seems to apply also to eastern peoples, great and small, whose national aspirations have been long stifled but never crushed or abandoned.

As a matter of fact, the leaders on both sides of the states now at war, are men who care vastly more for material gain than they do for their ancestral faith. Their faith is often but a loose cloak worn in public, sometimes a slogan with which to spur on the laggards of their people. In words, in manifestoes, and proclamations they are superlatively religious and patriotic, while in fact they are but personally ambitious, and their vision is limited by a purely material horizon.

The four States that have suddenly jumped upon Turkey have no aim *in common* except just now to crush their former oppressor and bring about better conditions in Macedonia. But for many years, more than half a century, the hostility, largely on religious grounds, between Greeks and Bulgarians in Macedonia, has been greater than that between either Greek or Bulgarian and the Turks. It is this hostility, breaking out again and again in actual slaughter, which, coupled with the weakness of the Turkish administration, has, for years, made Macedonia the danger zone of Europe.

Victorious in the present war, tho the attacking powers may be, the

division of the spoils of war will be a baffling problem for those states themselves, as it will be for the Great Powers of Europe. Alas! and alas! the needless effusion of human blood!

Now turn to Turkey and let us give, in few words, a statement of the conditions and events which have made possible the unnatural temporary coalition of Greece and the Balkan states.

It is not yet four years, till next April, since the reign of Abdul Hamid II ended. The readers of these lines are invited to apply a powerful stimulus to their imaginations and so try to gain some faint idea of the condition in which that disastrous reign left the Empire of Turkey. Throughout the third of a century of that reign no man walked erect. He looked to right and left, as we do to escape automobiles when crossing Broadway or Fifth Avenue, to see if he was watched by a spy. All enterprise was stifled. Hopelessness, blank despair, reigned everywhere. Thousands of good men were in exile.

Within a century the empire had undergone seven major amputations. Its population had been reduced one-half. The Powers of Europe had an unwritten and uncompleted understanding as to the disposition to be made of what remained of the mutilated and moribund body. A mighty host of officials were parasites sucking away the best blood of those races.

What magnificent courage it required for a few men, scattered and hidden within the empire, secretly working with exiles in the various countries of Europe, to undertake to

restore and foster new life in their fatherland.

It was a forlorn hope. The task was complex; it was tremendous. The record of April 13th to 27th, 1909, of the constitutional army, is one of the most brilliant in human history. Niasi, Enver, Mahmoud Shevket, became names to conjure with. The people of Europe, of the Great Powers and the smaller Powers, those now at war with Turkey, were compelled to sympathize with the heroic endeavor of the young Turks. They seemed to have forgotten their well-laid schemes for the dismemberment of the Ottoman Empire.

How shallow the sympathy of Europe for constitutional Turkey actually was became soon evident. There was nowhere patience with the mistakes the young Turks made. They were bad mistakes, no doubt. They tried to weld all races into one Ottoman nation. Shevket Pasha made spectacular exhibition of the strength of the reorganized army in the disastrous attempt to reduce by a cruel exercise of force the Albanian and Arabian mountain tribes to "normal order." The crowd that yesterday applauded, to-day cry "Down with the Turk—turn him out of Europe!"

The charge, honestly made by Moslems, a charge based on ample evidence, is that the Christian Powers unscrupulously grasp after self-aggrandizement. The Moslem thinks that the Christian claim, e. g., as voiced by Italy in her invasion of North Africa, that Europe is desirous of elevating the people of the East, of extending the area of Christian civilization, is but a thin veil hypocritically flaunted before the world to cover their selfish

designs, looking toward the increase of their power.

The Turks will scarcely weep over one result of this war, if such result shall follow, that is, of setting all Europe by the ears, of arraying Christian against Christian in internecine strife. They looked in vain, a year ago, for European intervention in their behalf to stop the piratical raid of Italy into North Africa. They have again appealed to the Great Powers to control the ambitions of the Balkan States. This time also the appeal has been in vain. The neutrality of Roumania can be justified; it can be applauded. The "neutrality" of the Great Powers is quite another matter. Would that the implacable jealousies that have long exhibited Europe as a big group of armed camps—a condition the astute Abdul Hamid always knew how to manipulate in his own interest—might so far give way to a united and effective purpose to secure the permanent triumph of justice throughout the nearer East as speedily to end this dreadful war.

We cannot read the record of the future. But even if the worst should come for Turkey and the Turks, and their empire were dismembered, still those millions of men are there, and among them everywhere are, living and working in their interest, American missionaries, educators, physicians, philanthropists, in whose sympathy and help the Turks have learned to confide. It is through these influences, increasing and extending year by year, that *by us* the work Europe fails to do for Moslem races will finally be accomplished.

NOVEMBER 11th.—Such details as we have concerning the war now waging in southeastern Europe amply justify

General Sherman's famous three-word definition of war. "Masterly strategy," "military glory," "national rejoicing over victory!" This is what the world hears echoed from the seat of war.

But five facts, with their ugly faces, glare at us from those battlefields, *viz.*:

Justice is conspicuous for her absence from that part of the world, and her place is usurped by hatred and revenge.

Bulgar and Turk have vied with each other in a wild beast death grapple.

Scores of thousands of Christian and Moslem youth, the hope of their people, will return to their homes no more.

Hundreds of thousands of innocent men, women and children are to-day homeless, weeping, starving, bereft of all that makes life worth living.

The entering into Constantinople of the Turkish army, beaten, starving, uncontrolled, fleeing before their exultant foe, as the result of the final battle, involves awful peril to human life, not of foreigners, but of Christian natives, in the city of Constantine.

The problem as between Bulgarians and Greek—can it be solved? In Constantinople are very few Bulgarians, but there are 200,000 Greeks residing there.

Why should the armies of the allies enter the capital city? Will forcing the Turks to drink the very dregs of the cup of wormwood give promise of more abiding peace in the years to come?

That the allies are bound to act independently of the Powers is not surprising. For many years they have

sorely chafed under the imperious commands of those Powers. They are men, not children, and now, flushed with victories, bought with blood, they defy divided Europe.

But to what point have we come in the progress (?) of civilization when a war like that now raging is possible? Is it not high time that the nations of Christendom should unitedly resolve and decree that this shall be the last, the final sacrifice to Mars which shall deluge the fairest fields of our planet with human blood? Let us have peace, peace in fact, peace based on righteousness and love, peace everywhere.

It is hazardous to prophesy, but it looks as tho from this war would emerge results like the following:

The Ottoman Empire will hereafter be bounded by a line extending from the Black Sea to the Marmora, including the defenses of Tchatalja, *possibly* a hundred miles further west, including the old Turkish capital, Adrianople, and Rodosto on the sea.

The very important port and city of Salonika will be lost to Turkey, and for possession of it will appear three claimants, *viz.*: Bulgaria, Greece, and Austria.

No agreement concerning Constantinople seems to be possible except to leave it to the Turks. It can not be permanently made a free city. *Some* solatium must be given to Russia. What will it be? Persia?

Finally, what most appeals to us is the evidence accumulating in recent years which compels a confident expectation that the peaceful and friendly influence of Christian America in what remains of the Ottoman Empire will be greatly increased.

THE CALL OF THE ARAB

UNOCCUPIED MISSION FIELDS IN WESTERN
AND SOUTH WESTERN ARABIA

By
REV. JOHN C. YOUNG,
ADEN.



FROM the Gulf of Akaba in the North to the Straits of Bab el Mandeb in the South, there is a coast line of 1,300 miles from which practically nothing can be seen but flat, sandy desert and rocky wilderness.

Then from Perim in the West to the Kuria Muria Islands in the East, there is another 800 miles or more, near which, except at the Wady mouths, it would take a microscopic eye to discover a green field or a verdant plain.

In the North the Desert of Sinai meets the Hagaz, which has Yambo and Djeddah for its ports, and, apart from the desert itself, probably has the most arid, least fertile part of Arabia for its interior.

At Djebel Aseer the huge crescent-shaped range of mountains, which hems in the Hegaz, takes a sharp turn toward the sea. The Turks have

found its wilderness even less inviting than the barren Hegaz, but they have partly occupied the more Southern parts of Aboo Areesh and Tehamah, of which the principal ports are Hodeidah and Mocha. The former is now the large and wealthier town, altho from its association with the coffee bean, Mocha is still the better known. Many people have heard of Niebuhr's disagreeable "incidents" there, when the story spread like wildfire that he was going to poison all the Moslems with serpents preserved in spirits of wine.

From Sheikh Said, which overlooks the Straits of Bab el Mandeb, until the Kuria Muria Islands are reached, the voyager can see little or no green except close to Aden. Mirages, rocks, desert sand or salt marshes are all that can be discerned, apart from a few fishermen's huts and coral divers' shanties.

When, however, the traveler has crossed this uninviting belt of nearly



A GROUP OF VILLAGERS FROM AN ARAB TOWN

level sand and salt-laden scrub, he meets, at a distance of from 20 to 100 miles from the coast, great black rocks, placed like sentinels to challenge his approach. These passed, and the mountains climbed, he at once finds himself on a rich plateau where almost anything will grow: and large fields of jowari, wheat and barley, spreading vines and shady fruit trees tell not only of a plentiful water supply and fertile soil, but also of a most industrious people.

Physically, the Arab of South and West Arabia is short in stature, with a wiry frame and is capable of great endurance. He frequently has a Jewish cast of face, and when the Arab woman of the interior is placed side by side with her Jewish sister it is almost impossible to distinguish between them. When a Jew from the interior has his distinguishing curl of hair taken away he can generally pass muster for an Arab.

The people are divided into two classes: Kabilis and Rawis—a fighting class and a working class.

As a rule the tribesman of South Arabia is a jealous, quarrelsome man, with whom tribal revenge becomes a sacred duty and in the carrying out of which he will stoop to any depth and use the most deceitful means. Too often family blood feuds and tribal quarrels are kept going by the women, for having nothing better to do, they stir up strife and foment mischief, till sorrow comes to their own door and then they do it more than ever. "For the female of the species is more deadly than the male."

In those parts of Arabia with which I am acquainted, woman's hatred and woman's fanaticism advance in proportion to her ignorance; consequently, it is by no means an uncommon thing for a woman's jibe to be the cause of a neighbor's death and the real reason for a tribal war.

Many villages have not one inhabitant who is able to read or write, consequently the people are dependent on wandering minstrels and other beggars for news of the outside



MOKALLA—A NEGLECTED OPPORTUNITY ON THE AFABIAN COAST

world and, as their credulity is very great, they are ready to believe the most absurd stories and drink in the most incredible tales. Niebuhr repeats the story of two beggars who had asked charity from the Governor of Taz. As only one of them received a dole the other went to the tomb of a local saint named Ismael Malik, a former king, and asked him for aid. Whereupon Ismael stretched out his hand from his tomb and gave the beggar a letter with an order for one hundred crowns. The story goes that on careful examination it was found that the dead king had actually written this order with his own hand, and sealed it with his own seal, consequently, the bill had to be cashed, but in order to prevent such a call upon the treasury being repeated, the Governor had the tomb enclosed with a thick wall.

Saint worship is common everywhere. In fact there is not a single town in South Arabia and scarcely a village that does not owe its rise to the presence of a Saint's tomb or a

Sayyid's grave. Yet despite the fact that most male children have their heads dedicated to the local Saint, and wear a lock of hair on their crowns to show that they are so dedicated, the people are most fanatical Moslems, and whether they be Sunnis or Shiahs, Shafais or Zaidis, Sufis or Hanafis they are always ready to assert defiantly that there is no deity but God.

Even the better class, who are, as a rule, quiet and self-contained, seem to want only a single spark to inflame the wildest excitement of their nature, and then they are so changed that they appear more like maniacs than men. If a Christian boldly declares in a public place that Jesus Christ is the son of God, the audience will leave, like a knotless thread, crying out "become a Moslem, become a Moslem," or for a space of many hours they will join in the cry "La ilah illa Allah" (There is no deity but God—There is no deity but God"), and those that a moment before appeared to be the most kind

and courteous gentlemen will seem the most lost to reason.

"All their lives, through fear of death, they are subject to bondage." To keep off the djinns and evil spirits many wear charms containing a verse of the Koran and these mystical signs ★■■, ■■■★ which I interpret thus: reading from right to left: "I am the bright and the Morning Star, true

Like Micah, the Ephraimite, they halt between two opinions yet try to grip them both, offering sacrifice both to God and to Mammon. In fact there is no joyous occasion upon which there is no sacrifice and there is never a treaty signed or solemn compact made between two tribes or even between two individuals without a sheep or a goat losing its life with



A TYPICAL ARABIAN STRONGHOLD

representative of God the Father, God the Son and God the Holy Ghost, and God the Father, God the Son and God the Holy Ghost are one God.* Thus far I have not found one who can logically refute this interpretation, altho the Cadlin tells me that these signs were engraved on Solomon's signet ring.

In certain districts few, if any, people will go out after dark lest the djinns should get hold of them and for fear of these evil spirits a ring must at once be drawn round anyone who has fallen down in an epileptic fit.

* The Star is the Shield of David, and was, therefore, originally Jewish.—EDITOR.

the usual formula, "in God's name" being repeated.

Difficulties in the Way of Occupation

When we begin to ask ourselves why these lands have not been entered by the Christian Church, we are forced to confess that it is largely because the Church has been daunted by difficulty.

Dr. Harpur, of the Church Missionary Society, who is now at work in Egypt, and his plucky, devoted wife, were the first missionaries in modern times to attempt the penetration of Arabia. Choosing Dthala in the Aden hinterland as their future home, twenty-six years ago, they

settled down in the Ameer's country and found the people on the whole very friendly—far more friendly than they had expected. Daily, by caring for the sick and wounded, they were increasing the number of their friends when a far too timid Government ordered their recall in the midst of the hot weather. As a result, Mrs. Harpur nearly lost her life in the terrible journey from Dthala to the coast.

Had there been a John Lawrence or an Andrew Fraser, as resident in Aden, or had there even been a sympathetic first assistant resident in charge, there would have been a different story to tell, and the useless waste of time as well as the large expenditure of treasure involved in marking out the frontier would not have been required nor would the scuttle policy have been entered upon that brought so much discredit to the British name. As a civilizing force one Medical Missionary is still as good as a regiment of soldiers.

The Rev. Oluf Hoyer, of the Dan-



DANCING GIRLS OF ARABIA

ish Lutheran Church, tried to begin work in Mukalla, next to Aden the principal town in South Arabia. Before going thither he received from Col. Ashby, the then First Assistant Resident in Aden, a cordial letter of introduction to the Sultan with whom he lived for a time. Then when he had made many friends in the place and thought that he could with safety bring his household goods from Syria,



A TYPICAL ARABIAN COUNTRY VILLAGE

he left Mukalla for Hebron, hoping soon to return with his whole family. In the interim, however, another king had arisen and a new First Assistant resident was settled in Aden who not only refused to give him a letter of commendation, but who even went so far as to say that he must not go. The missionary went, but in consequence of the action of the Assistant Resident, the Sultan said that he could not allow Mr. Hoyer to settle in Mukalla without a letter from Aden. He was shipped back in an Arab dhow to "the cinder heap" where he arrived in a most pitiful state owing to the want of cover, the salt spray and the pitiless rays of a tropical sun.

The third attempt to enter Arabia from Hodeidah was made by Mr. Camp, an American carpenter, and his wife, who took with them a blind Syrian girl as their interpreter. They came down from Jerusalem and settled in Hodeidah where Mr. Camp worked, as his Master did, at the carpenter's bench. Then without ask-

ing permission from anyone he and his party settled in a village half-way to Sana and for a time everything seemed to go well. Though a consecrated believer and a whole-hearted Christian man, he seemed, however, to lack worldly wisdom, and having more zeal than discretion, more faith than penetration, it was not long before the Turks brought him back to Hodeidah where he died of fever. The militant female workers, who went out to be his co-workers, started Bazaar preaching in Hodeidah, but were at once deported from the Yemen.

Mr. Camp did not live in vain; his heroic life and noble death opened the question of a Christian's right to preach the Gospel, and it is generally understood that Mr. Moser, the American Consul who was sent to investigate the cause of his ill-treatment and death, secured from the Turkish Government permission for missionaries to establish schools in the Yemen and do other mission work of a non-controversial character.



A COMPANY OF JEWS IN ARABIA



AN ARABIAN MOSQUE

How to Establish Christian Work

Frontal attack with prior publication of plans rarely succeeds in actual warfare, but even the Gibeonites overcame the Israelites with guile. When Moses said to his brother-in-law, "Come with us and we will do you good," he received a point-blank refusal but when he asked him to come and be eyes for the children of Israel in the wilderness it was not very long before Hobab's name was included in the list of the Hebrew travelers.

I cannot, therefore, help commending the method of Oluf Hoyer, who went to Hodeidah and quietly opened a carpenter's shop. There he put a Moslem workman in charge and placed Scripture portions, New Testaments and Holy Bibles into bookcases already made for sale. He introduced other literature gradually, until he has now a fair-sized book shop, a good reading room and a Christian character established in that fanatical town. If a medical missionary should now follow him, one who

has the art of asking questions and of raising a spirit of enquiry among his hearers, it will not be very long before someone has the moral courage to own himself a disciple of our Lord Jesus Christ.

The church can have no easy method in her dealings with Islam, and should never leave to individual enterprise what she ought to do as a body. The command was "go ye," to all the disciples, not "go thou" to only one. Self-supporting missionaries are wanted, and the more of them the better; but like Keith Falconer they ought to come to Arabia or any other moslem land, with the Church's benediction resting on them and with the definite assurance that the Church is praying for and will continue to pray for them. For then the missionary can

"Welcome each rebuff

That turns earth's smoothness
rough;

Each sting that bids not sit nor
stand, but go."

Then he can dare and "never grudge the throe" as he knows that "the effectual fervent prayer of a righteous man availeth much," and that all things will work together for his own good and God's glory.

Preparation of the Missionary

The greatest barrier to the speedy entrance of the Gospel into Arabia is the carnal portion of the Arab's composition. The missionary must, therefore, come out "thoroughly furnished into all good works" and especially furnished with a knowledge of his own Bible. With God's Word hid in his heart and knowing that "all Scripture given by inspiration of God is profitable for doctrine, reproof, correction and instruction in righteousness," he need never fear the Moslem's question: "Sole Maker of Heaven and Earth; how should he have a Son who hath no consort?" Seeing that an illustration is more to an Arab than logical sequence, and remembering how space, ether and gravitation are omnipresent; how

substance, light and heat are in the sun, and how fire, combustion and heat are inseparably connected, he need not fear to bring forward the doctrine of the Trinity. The advance of science has undermined all other religions but leaves Christianity on the Rock of Ages.

When Hannibal was thundering at the gates of Rome, the Roman Senate decreed that Carthage should be attacked. This was done and the Carthaginian power was effectually broken. Are the children of this world always to be wiser in their generation than the Children of Light? While Islam is invading China, attacking Japan, spreading over the Eastern Archipelago and riding rough shod through Africa, shall the Christian Church wring her hands and cry: "What can I do?"

It is our first duty to plant the cross once more in Mukalla, to unfurl the Christian Church's banner once more in Sana. Since it is not by might nor by an army but by God's Spirit that Islam can be won, we



• AN ARAB WEDDING IN THE INTERIOR

must send messages and messengers along that Hegaz railway to Medina and later to Mecca. Then let us make no tarrying in our occupation of Jiddah, for when this has been done the victory will soon be ours and the great opposition at first

aroused will sink like Galilee's waves at God's command. The Moslem will take refuge in Allah against the Missionary and will then listen to his message and finally will embrace his faith. Has not the time come to occupy the mission field in Arabia?

A TENACIOUS SCOTCHMAN AND HIS USE OF THE BIBLE



ONE of the speakers at the annual meeting of the British and Foreign Bible Society was Daniel Crawford, a native of Greenock, in Scotland. In 1889 he emigrated to Africa, settling finally in Katanga, which is situated in the southeast corner of the Kongo Free State. There he translated the New Testament into Luba, and parts of the Scriptures into other tongues. It was an undertaking worthy of a tenacious Scotchman, for certain of the verbs with which he had to deal have 23 tenses and there are nouns with 19 genders.

This Spring, Daniel Crawford came back to England after an absence of 23 years, and he tells the story of his adventures and of his labors to Christian audiences for instruction and for encouragement. At the meeting of the British and Foreign Bible Society he told the following remarkable story:

A cannibal chief, black and ugly, who had received the name of "Smoking Firebrand," had slain and eaten 67 Belgians. Mr. Crawford went on a message of conciliation to the robber's den—sending beforehand the

usual preliminary message, "God's man is coming." Then he asked the cannibal chief—but let himself tell the story:

"I wanted to get his side of the story, and wonderful indeed were the reasons he gave for massacring the whites. Then I started to read from the Bible. 'I don't know that book,' he interrupted. 'It's a foreign book.' As he was waving me out of his den there flashed on me from back somewhere in the book of Isaiah the words, 'Go tell those smoking firebrands.' I found the passage and said: 'You think this a foreign book. Why, your name is in it!' You should have seen the man, his canine brow wrinkled in the concentration of his thought. His name there! A foreign book which is a sort of cannibal directory! He broke out with, 'Is there anything more about me, the Smoking Firebrand?' In a flash I remembered that grand old phrase—and thank God I knew where it was, for I had preached on it two Sundays before—'Ye were as brands plucked from the burning.' I drove that shot home. 'Anything more?' asked the cannibal. 'Yes,' I replied, 'this. "Others save, plucking them out of the fire."'"

A STORY OF MISSIONARY HEROISM



ANMĀD is a station of Zenana Bible and Medical Mission in the Presidency of Bombay, Western India, whose orphan school, after years of faithful, prayerful labors, contains 206 pupils and whose work is spiritually most encouraging. Of its three lady missionaries, two came in contact with a dog which had rabies and had to undergo treatment at the Pasteur Institute at Coonor. On their return, both were taken ill with ptomaine poisoning. One passed away, the other, while mercifully spared, was forced to return to England. Thus Miss Harris was left alone in charge of the large family. She was not very strong. The hardships of the work had given her a "weak heart." Yet, she undertook the great responsibility without murmuring, and God sustained her.

All went well until June 30, 1912. It was the Lord's Day. Sabbath quiet prevailed and the girls had attended the services in the church in the morning, when suddenly there broke forth the dreaded enemy cholera. The virulence of the attack was appalling — no human remedies seemed of the slightest avail. In a few hours many young lives were swept away. During the terrible 24 hours of that Lord's Day there were 31 cases of cholera and 12 deaths. Girls who had sung their Sabbath songs in the church in the morning, were being put into their coffins when the sun was sinking, and sent out to the cemetery. And through it all, one white-faced, frail English woman

stood nobly at the place of Christian duty until the outbreak was abating, until aid could come from the nearest station, Nasick, many miles away. She bore all the responsibility, the anxiety, the dread of death's presence, the pangs of heavy sorrow. She endured, until the visitation was almost passed away, until the doctor from Nasick arrived, and the sanitary commissioner, then she broke down, and the physician had to fight strenuously for the life of the noble woman. He succeeded, by the help of God, but Miss Harris had to leave the station, and was ordered to rest completely in bed for six weeks and then go home to England, if fit to travel.

The cholera, caused by one of the wells which had become poisoned from a flooded contaminated river, which found its way through an unsuspected fissure in the trap rock of the ground, has gone. There were 46 cases in all, and 17 deaths, chiefly among the smaller orphans. But what a story of grim tragedy and of Christian heroism. An orphan school with more than 200 children, a depleted staff of missionaries and one sorely burdened, physically weak missionary standing resolutely at her post. Then, in the midst of the peace of the Sabbath Day, there breaks forth a pestilence, which in a few hours sweeps away many young lives. And through it all, the one frail woman stands at her post, completely exhausted, but taking no rest, until the danger is past and she herself collapses. What a story of Christian consecration and of the power of the grace of God!

MISSIONARY EXPERTS IN CONFERENCE

THE MEETING OF THE CONTINUATION COMMITTEE AT LAKE MOHONK, SEPTEMBER 26th TO OCTOBER 1st, 1912

BY REV. JULIUS RICHTER, D.D., BERLIN, GERMANY
Vice-Chairman of the Continuation Committee



THE second meeting of the Continuation Committee of the Edinburgh World Missionary Conference was held at Lake Mohonk Mountain House from September 26 to October 1st. Readers will remember that the first meeting was held at Bishop Auckland, near Durham, in North England, 1911. For this second meeting, held in America, eight of the British and nine of the continental members had crossed the Atlantic, a remarkable proof of the value attached by the members themselves to the meetings of the committee. As the ten American members were all present, 27 in all took part in the meeting. Three deaths had occurred since the meeting at Bishop Auckland: Dr. George Robson, this unwearied, faithful organizer of the Edinburgh Conference, had passed away quietly after a prolonged illness; Dr. A. Boegner, the fervent and eloquent director of the Paris Missionary Society, died quite suddenly in the pulpit at the end of one of his great sermons; Bishop Yoitsu Honda, the first Japanese bishop of the Methodist Episcopal Church, had been called away after a short illness. Besides, Dr. Eugene Stock, the able historian of the Church Missionary Society, had resigned because of the infirmity of old age. For all, besides Bishop Honda, substitutes had been chosen in time: For Dr. Robson, Mr. Duncan MacLaren; for Dr. Eugene Stock, the Rev. C. C. Bardsley, honorary secretary of the Church Mis-

sionary Society; for Director Dr. Boegner, Mr. Daniel Couve, secretary of the Paris Missionary Society.

It would be difficult to give a complete record of the four days' meeting, the agenda of each day being very full and the majority of the members, besides being kept busy in special committees of different types.

1. *Dr. John R. Mott's Tour Round the World.* At the meeting of the committee in 1911, the chairman, Dr. John R. Mott, had been requested by a unanimous vote to devote a greater part of his time and strength to an extended visit on the great mission fields. After careful consideration, he had accepted this invitation and had made the preparations for this new trip round the world, with his final energy and broadness. As he was to start immediately after the Lake Mohonk meeting, this trip, of course, was one of the big themes of the discussions. Dr. Mott is intending to spend eight months, from October, 1912, to May, 1913, in Asia, and to visit during this time Ceylon, India, China, Japan, and Korea. His plan is to hold twenty conferences with picked and experienced missionaries and native leaders, one in each of the great, characteristic mission fields, to be followed probably by national conferences in India, China, and Japan. For these conferences in prolonged deliberations with the mission boards of North America, Great Britain, and the continent of Europe, he has drawn a comprehensive questionnaire reviewing all the great and difficult mission-

ary problems of to-day, leaving it at the discretion of the committees preparing these conferences on the field to select from this big program those points which are of special importance for each individual field. From the point of view of a better common understanding and closer cooperation among the forces, the general secretary of the World Students' Christian Federation, he plans to hold a comprehensive evangelistic campaign among the students of Asia, specially those scores of thousands of students in the government institutions and universities, and he has invited his friend and fellow-worker, Mr. Sherwood Eddy, to accompany him round the world for this important evangelistic campaign, but not for the work on behalf of the Continuation Committee. Great expectations are entertained by the Continuation Committee with regard to this world-wide tour, the first of its kind. Besides the inspiration which the personal touch with the chairman of a world missionary committee, chosen by the unanimous and enthusiastic vote of the most representative world missionary conference, will give to the lonely missionaries in trying and difficult work, we hope that the result of the tour will be a closer touch between the missionary associations on the field with the Continuation Committee at home, and that so the scattered missionary forces of the churches and societies represented at Edinburgh will be better coordinated and be brought into closer sympathy.

2. *Transformation of the Continuation Committee into an International Committee.* The Edinburgh Conference had instituted the Continuation

Committee primarily for the purpose of creating as soon as possible an international committee more or less representing the whole constituency of the Edinburgh Conference and invested with a certain degree of authority by the mission boards and societies. There was practical unanimity among the members of the Continuation Committee on two points: as that the Continuation Committee as well as the prospective international committee could never become an administrative or governing or money-collecting body, but is a consultative and cooperative committee; by that to the delegates of the Edinburgh Conference it would be of primary value that in the committee, whatever its name and functions may be, the spirit of Edinburgh should be preserved. In view of these facts the Continuation Committee was convinced that even more important than the speedy formation of an international committee was the continuity of the work begun at Edinburgh, and that if the men who really know the situation in the different parts of the home constituency were doubtful as to the practicability and usefulness of that transformation, it is better to wait for some years until the situation has become clearer and an easy way for that transformation has opened, than to wreck the continuation of the Edinburgh Conference. In fact, tho many of the members of the committee approached the discussion rather hopefully, the close study of the situation disclosed so unsurmountable difficulties and so evident dangers that at the end none felt at liberty to maintain any radical proposal. It was resolved that five Americans and two

British members be added to the committee, so bringing the number of representatives for the United States and Canada up to fifteen and those of Great Britain to twelve. The five new American members chosen unanimously by the committee are the Right Rev. Bishop Lloyd, of the Protestant Episcopal Church; Mrs. Henry W. Peabody of Beverly, Mass.; Rev. Dr. Mackay, of the Presbyterian Board in Canada; President Dr. Mullins, of the Southern Baptist Church, and Mr. Earl Taylor, of the Methodist Episcopal Church.

3. *Formation of a Special Committee on Missions and Governments.* Twenty-five continental societies had submitted a request to the Continuation Committee that an international committee dealing with questions on missions and government should be formed. In North America this proposal had been heartily approved, and the American Secretaries' Conference meeting each January had dissolved and discharged its special committee on missions and government in the expectation that the Continuation Committee, either itself or by a special committee, would take up these delicate negotiations. In the course of this discussion there was a unanimous conviction that negotiations between missions and their own governments should in each case be taken in hand by the special committees of those countries themselves. So the American Committee on Reference and Counsel has given again and again valuable assistance in matters pertaining to the foreign office at Edinburgh; the German Ausschuss has in the same way proved an indispensable help to the German missionary societies. Happily, it could

be reported that this year for the first time in Great Britain, too, a conference of the secretaries and representatives of the mission boards has been held at Swanwick and that it has appointed a special committee on missions and governments. In view of this situation the Continuation Committee did not yet see its way clear to appoint a further committee for the same object. For questions which evidently call for international treatment it thought best that the three national committees should co-operate *ad hoc* and that the Continuation Committee, by its chairman and secretary, might help to organize this cooperation. It was decided that the Continuation Committee itself would deal with exceptional cases only. Such an exceptional case was before the Continuation Committee with regard to the 106 Korean Christians condemned by the Japanese courts under charge of attempted high treason. The Korean and Japanese missionaries had opened up correspondence with the Continuation Committee and unhappily this correspondence had been published in the newspapers of the Far East. In view of the fact that the case is closed now by the judgment passed in the Japanese courts, the Continuation Committee resolved to address a letter to the Japanese Ambassador at Washington.

4. *Special Committees.* As the major part of the preparation of the Edinburgh Conference had been done by the special committees laying their comprehensive reports before the conference, so the Continuation Committee has thought it wise to appoint special committees to continue, in part at least, the work of those eight commissions and to concentrate on the

difficult and complicated questions of the missionary situation. Ten such special committees have been appointed, (a) on survey and occupation; (b) on medical missions; (c) on the Moslem question; (d) on educational missions; (e) on training-schools for missionaries on the field; (f) on uniformity of statistics, (g) on principles underlying the relation of missions and governments; (h) on the church in the field; (i) on Christian literature; (k) on cooperation and unity. Each committee brought in a report either of the work already done or taken in hand or proposed for the next year. The discussion of these reports occupied the committee for a large part of its time. It would be premature to give now a comprehensive report of all commissions. Any work planned and undertaken on international lines requires a good deal of careful planning and preparation. For as the missionary boards and societies have lived without touch and more or less isolated for several generations, their conception and ideals have developed in different directions and some time is needed until in each particular field of research they understand each other's views and plans and results. So in almost all commissions some time has passed before the work planned really got shape and a clear way of investigation opened up. Of special interest at Lake Mohonk, there were the resolutions passed upon the proposals made by the special Committee on Uniformity of Statistics. It is well known that just in connection with statistical principles there had been a wide divergence between the ideas of the American and the European statisticians. Happily, now,

a unanimous basis of statistical research has been agreed upon. Any comprehensive future statistics shall comprize five chapters: (a) missions of the Protestant churches in non-Christian countries; (b) missions of the Roman Catholic church in non-Christian countries; (c) missions of the Greek Orthodox church; (d) missions among the Jews; (f) work of Christian churches in Latin America and the Philippines.

5. The German Ausschuss (Committee of Reference and Counsel) had laid before the Continuation Committee a memorandum regarding the *next World Missionary Conference*, and three German cities, Hamburg, Berlin, and Barmen, had reinforced it by formal invitation. Hamburg promising \$25,000 to finance the conference and hospitality for 2,000 delegates. On the other hand, Toronto, in Canada, even before had extended a hearty invitation to the next general missionary conference. It is a surprising fact that now, only two years after the Edinburgh Conference, such a general interest is awakened in looking forward to a possible future conference of equal size. Perhaps no other single fact proves so evidently the deep and lasting impression of the Edinburgh Conference and the high expectations roused by its proceedings. Yet, however kind and welcome these manifold invitations were, the Continuation Committee felt that only the broad outlook on the missionary situation throughout the world and the deep conviction that a further general missionary conference was indispensable in the interests of the Kingdom would be a sufficient basis for even undertaking the necessary steps of

preparation for a future conference. Tho there was a general conviction that some time there must be a further missionary conference of the Edinburgh type, the Continuation Committee did not yet see clearly just of what character that conference should be and when it should become a necessity. So, under hearty appreciation of the kind invitations, the committee postponed its decision for later reconsideration. All the more the committee felt it to be indispensable that at not too late a date it should itself hold a further meeting. Here, too, two German cities, Herrnhut, the cradle of Protestant missions and of the Moravian Church, and Bethel, near Bielefeld, the center of the great philanthropic institutions of Pastor von Bodelschwingh, eagerly competed with Holland for the honor of inviting the next meeting. In view of the fact, however, that the meeting hardly can be convened before the end of October, 1913, at so late a season even the German delegates thought it wise to go to a city with large hotel accommodation. So probably the next meeting will be held at the Hague or at some other city in the Netherlands.

6. *The report of the general office* of the committee at Edinburgh contained many items of general interest. *The International Review of Missions*, started by the Continuation Committee under the able editorship of its secretary, Mr. J. H. Oldham, has found a wonderful response. Already about 4,000 subscribers could be reported. Evidently a large scientific quarterly of this type is in general demand in the missionary world. Yet the work of the editor-

ship of an international magazine is too heavy an additional burden for the general secretary of the committee, who is expected to deal with all the general interests of its worldwide work and to be in close touch with all its ten special committees. So the Continuation Committee unanimously resolved that an associate secretary be appointed as soon as possible.

7. *General features of the Lake Mohonk meeting.* Perhaps even more important than all the special items on the agenda of the Lake Mohonk conference were some comments which came out very prominently in its discussions. The first was a strong desire that the relations of the Continuation Committee to the missionary boards and societies should be as close and cordial as possible. It is a new departure that the Edinburgh Conference has created an independent international committee with a broad outlook on the worldwide mission field and in the expectation that it shall exercise influence on the development of the missionary movement. The actions of such an independent committee might well be watched with some surprise by the missionary boards. At Bishop Auckland, after a careful review of the situation, the Continuation Committee had resolved to work on quietly and unostentatiously for some time so as to convince the boards by actual facts that it was willing and able to render them useful service. Yet the experience of a year has taught the committee that the missionary boards expect it to come forward from its position of reserve and to join hands with them. Of course, the Continuation Committee is only too glad to

do so if the missionary boards are prepared to accept its cooperation. Happy and hopeful as has been this development, another experience is of even greater value. In the Continuation Committee there are representatives of the most divergent churches, high Anglicans and Evangelicals, Presbyterians and Congregationalists, Methodists and Baptists, Lutherans and Friends. And these representatives of the most diverse types of evangelical Christianity work together in harmony and a freedom which would have been regarded as impossible five years ago. As leaders of all these churches for days sit together considering the same questions, discussing the same problems, puzzled by the same difficulties, animated by the same enthusiasm, sustained by united prayer and praise, they learn

to understand not only each other but the views of the churches which they represent, as never before. They see that God has His work, His devoted servants, His rich blessing in these churches just as well as in their own, and tho never losing sight of the differences which divide them in the special character and the tradition of their own church, they feel that below these dividing lines there is a deeper foundation of common faith, common love, and common hope. So from the happy experience of possible and fruitful cooperation in the foreign field, even across the denominational boundary lines, we come back to our deplorable home divisions with a new intense feeling of this anomaly and with a new hope that they will at last be overcome.

CAUGHT IN HIS OWN TRAP *



TWENTY years ago a young theological student was pastor of a small village congregation on Cape Cod, in a neighborhood saturated with infidelity and intensely anti-missionary.

Several retired skippers of the sailing ships that had made voyages "around the Horn" and had come back laden with whale-oil and spoils of the Orient were the oracles of the community. The young theologian soon found that time spent in argument with them was worse than

wasted. It was best to listen—and then change the subject.

One day an old "sea-dog" was telling how, with his own eyes, he had seen the failure of Missions in the South Sea Islands. The young pastor ventured to remark: "How did you happen to visit those islands, where the people were all savage cannibals, so that no white man could safely set foot on their shores?" A sheepish look came into those foxy old eyes of the skipper, as he stammered, "They—they were cannibals until the missionaries went there and civilized them up a bit."

* From "The Evolution of New China," by William N. Brewster, a missionary to the Chinese, Published by Eaton & Mains, New York.



LUNCHEON TIME IN THE DAY NURSERY

A SOCIAL SETTLEMENT IN THE SLUMS OF OKAYAMA

BY MISS KATE G. LAMSON, BOSTON

Foreign Secretary of the Woman's Board of Missions (Congregational)



On the followers of the Nazarene opposition is only a call to effort, and so when, a little over twenty years ago, as a young missionary of the American Board, Miss Alice Adams passed through the slums of Okayama one May day, and heard the jeers and taunts of the children at the despised foreigner, a firm resolve awoke within her to do something for the uplift of these people.

The first step was to gather the children for a Sunday-school within the hospitably open door of a missionary home. This effort revealed the importance of a steady, continuous work every day in the week conducted in the midst of the people it was her desire to reach. The second step, therefore, followed naturally. In

1896 a private house was rented in the heart of the most destitute section of the city.

The condition of this district was described in a "History of the Relief Work in Japan," published two years ago by the Home Department of the Bureau of Local Affairs (Japanese), in which two pages were given to an account of this work. "Hanabatake is a slum with 1,500 inhabitants, in the eastern suburb of Okayama. The uncleanness and the irregularity of the habits of the people were formerly beyond description, not to speak of their criminal deeds. It is no easy task to ameliorate the lives of such people, who are callous to warning and seem almost incapable of repentance and reform." In such surroundings a primary-school was opened. Six years later, property

was bought and in addition to the primary-school, night-schools were opened for boys and girls, the latter being only for the teaching of sewing. After several years the boys' night-school was finally closed, but



BATH TIME IN THE MISSION

the primary- and sewing-schools continue with unabated vigor and increased numbers. Day classes in sewing were organized for the girls and manual training was introduced for the boys.

Soon the physical needs of the sick prest so heavily upon the heart of Miss Adams that in 1905 she opened a dispensary for their relief. This small beginning soon proved inadequate and by much personal effort, in which Japanese friends were largely enlisted, funds were secured for a simple hospital building. In the dispensary over 31,000 patients have been treated during the past seven

years. A free bath was conducted for the children of the neighborhood, and from 50 to 70 would enjoy the privilege in the course of a single day. That in some cases the bath was "personally conducted," the accompanying illustration will show.

The latest addition to the many activities of this busy settlement is a day nursery. It is fascinating to see the happy faces of the little ones sheltered and lovingly tended through the day, while their mothers are at work earning the small sums which, in many cases, must support the family. The affection with which they evidently regard Miss Adams and their Japanese caretakers, their enjoyment of simple games and occupations such as the older ones can participate in, give powerful testimony to the happy family life lived day by day in those two or three small rooms.

The day-school, which last May was numbering 79 pupils (more than half of them boys), is a conspicuous feature of the work. The parents of these children toil in factories, collect garbage and serve in various capacities as day-laborers. Great poverty exists among them. Some of their so-called "homes" are not large enough for all the family to lie down at the same time upon the floor. The difficulty is overcome in a unique way, part of the family doing day-work in the factories while part are on night duty. On a holiday when work stops and tired nature asserts itself, some of the family go to a neighbor's, as floor space will not suffice for all to sleep. The children come to school at unseasonably early hours as its open playground and atmosphere of freedom and good will

make it a far more desirable place than the makeshift home or the street. The fun in the playground sometimes grows noisy, but so long as it is good-natured it is not checked. When the schoolroom is reached quiet and order reign. Nowhere else have we seen two classes being taught at once by the one teacher. The arithmetic class was given a sum to do while the reading class, on the other

opportunity to minister, to pour one's self out for those whose need is so great, is the chain that binds to their post Mr. Kodama, the assistant teacher, and the devoted staff of Japanese helpers. The work done has been of a character to attract the attention of the Japanese people all over their own Empire and in America as well. It has blazed a trail hitherto unexplored in Japan and the



SLEEPING TIME IN THE DAY NURSERY

side of the same room, tried to decipher the Japanese script. When the results of the figuring were ready to be made known, the reading class wrote out the curious characters to be sure that their composition was understood.

The *Hakuai Kwai*, or "loving-all institution," as the settlement is now called, offers no shining bait of silver or gold to hold its workers in its service. Hardly a living wage can it return for devotion unstinted and Christlike. Only the richness of the

highest appreciation has been exprest accompanied by Government grants and the gifts of many private individuals. These gifts, coming largely from non-Christian sources, are not usually made applicable to the religious work, which is the heart and motive of all that is done at the *Hakuai Kwai*, but are directed to the relief of physical suffering or to the betterment of social conditions. Without the Christian foundation, however, none of these things would have come into being and the results

achieved would have been impossible to reach. This fact is not lost upon the observant Japanese.

Their appreciation of personal service and of praiseworthy undertakings was shown over twelve years ago by the formation of a society in Osaka with a membership in every part of Japan. The object of the society is to seek out marked instances of individual or organized work for social betterment and to make public recognition of them. The men who organized this society come from the higher classes, but it is very democratic in its operations. Last year 48 people received their recognition and these represented every class of society. One was a jinrikisha man, several were boys who had done much for their families, others were clerks, business men and teachers, and one was Miss Alice Adams. The notice that this honor was to be accorded came in great formality when she received a summons to appear before the Mayor in best attire to receive the gift of the society. This gift was a writing-box of shitan (a very hard, dark wood) with a silver plate on the inside of the cover giving the name of the society and the date. At the same time a memorial was presented, bearing the seal of the society at the top and outlining the aims of the settlement work, as well as what had been accomplished by it. The document closed with expressions of high appreciation of Miss Adams's work. The Mayor called special attention to the fact that this was the action of prominent and representative people, not in any sense a local testimonial.

The results of this work are seen in the redeemed lives and the characters transformed. One family, consist-

ing of father, mother and two children, came under the influence of the institution. The parents had never been married. The father was a gambler, and the family were in such abject poverty that their only possession was one towel, the common property of all. The older girl, who was a pupil in the day-school at Hakuai Kwai, labored with her father to persuade him to give up his gambling, and in order to keep him at home in the evening made a practise of teaching him each night what she had learned through the day. At length both parents became Christians and could not be satisfied until a proper marriage ceremony had been performed. The daughter is now the wife of a Christian man. They live in two good rooms in a respectable neighborhood and are out of debt. The mother, who works in a factory, lives such a faithful, consistent Christian life that she is indeed "an epistle, known and read of all men" with whom she comes in contact. When any unwelcome task is to be performed at the factory it is often said, "Give it to that old woman to do; she is a Christian; Christians will do anything." One of the neighbors of the institution was a blind woman, a beggar, whose fatherless boy came to the day-school. While under its influence he became ashamed to beg and when he left school, just before graduating from the primary course, he went to work in a factory to support his mother. Later he became an earnest Christian and on leaving the factory took a position as janitor at the settlement. By studying half of the day he was graduated from a bookkeeping school and after working five

years with one firm he has now gone into business for himself. The old mother is a most earnest Christian and is often overheard praying aloud when she supposes herself to be quite alone. The gratitude she expresses at such times is extremely touching.

Miss Adams' small errand boy and general factotum is worthy of honorable mention. His father and mother quarreled and ran away from home leaving him, at the age of two years, in the care of his grand parents. The grandfather had come



IN THE DISPENSARY OF THE MISSION

Another family, the father of which was a drunkard, were in great poverty. Under the influence of the settlement workers both of the parents became Christians. All four children have been in the school, but are now able to attend other schools. The oldest boy is preparing for Salvation Army work, while the second girl is studying to be a Bible woman. The family are now in comfortable circumstances, have moved away from the slum district, and take care of one of the chapels in the city. Every morning they have family prayers in which each one takes part.

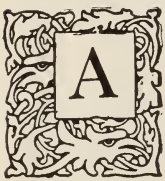
from a good family but in his boyhood had so fallen into sin as to become disowned. He sank lower and lower until he became a resident of the slums. He is a gambler, and his wife is a drunkard. Sotaro, who is now ten years old and very small for his age, is an exceedingly bright boy with singular immunity from the vices of his elders. His manners are most courtly. He bows to the floor in the doorway as he comes for orders in the morning. He blacks boots, runs errands, goes on such responsible business as the payment of bills, is prompt, diligent and trustworthy in

everything. Not a moment is wasted. For compensation he receives 25 cents a month with which he goes at once to purchase stamps that he may put every cent into the postal savings bank to be used for his further education.

A representative of the Government recently visited Hanabatake to inspect the work of the institution in certain of its departments. As he was shown

about and given full opportunity for investigation he was told of one case after another of lives redeemed from sin and of sterling character built up from seeming ruin. He replied that the Imperial Government is aware of this outcome of distinctively Christian work and knew that such results are achieved *only* as a result of Christian work.

STRATEGIC POINTS IN MISSION WORK IN EGYPT



AN intellectual awakening evident everywhere in Egypt, not only in the great centers, but also in towns and villages throughout the whole country. Many Moslems say that if the Koran is a language of religion it should have a practical meaning, intelligible to all. Others are distinguishing decisively between the Koran and their traditions, denying the latter the dominant place formerly assigned them. "Back to the Koran" is the cry heard in addresses, read in books and pamphlets and daily papers, and having become rather universal in the ranks of Islam.

There is also a great evangelistic opportunity. The opposition of Islam at the present hour arises from the knowledge of the progress of Christianity and of the presence of a crisis which demands decisive moves. But the very opposition of Islam to the Gospel awakens inquiry among the masses, and more Moslems are attending churches, are coming to the mission boats or to the missionary's house, are reading his Book or books, than ever before. The movement of

inquiry is over the whole nation of Egypt. The opportunity is vast. Native Christians see it, and they are binding themselves into prayer circles to pray and work for Moslems specially.

Again, there is the development of the native church. It is the effective means for the evangelization of Egypt, tho the home church must bear the chief burden in finance and leadership for some time. Native Christians must be taught their responsibility for their native land and must learn to use their special knowledge of native instincts and aspirations in the spread of the Gospel. Native workers must be trained and the spiritual forces in the native church must be vitalized and quickened. To that end American missionaries must be added to the present staff, and leaders of Christian thought and Bible study sent out for a short time each year. Thus, an immediate aggressive movement, worthy of the situation, may be started, and Egypt be taken for Christ. And if Egypt is thus conquered, the intellectual and religious center of Islam has been taken.

NON-CHRISTIAN TEACHERS IN MISSION SCHOOLS

BY REV. E. M. WHERRY, D.D., MUSOORI, INDIA, WOODSTOCK COLLEGE



IN India, perhaps, more than in any other country, ignorance has been regarded as the mother of devotion—especially as necessary to popular subservancy to the control of Brahmins and Mullahs. Hence, the simple requirements laid upon the common people, so foreign to the teachings of the Vedas or the Koran. Enough for the Hindu to maintain the social customs and the service of the household duty. Enough for the Moslem if he read the *Kalimah* and perform the prostrations of the daily *namaz*. To the preacher of the Gospel, the village Moslem replies, saying: "Sir, we are unlearned—mere animals. We know nothing about religion except this, that Allah is One and Mohammed is the prophet of Allah." The so-called learning of Hindus and Moslems, aside from Western education, is exceedingly limited. So great is the obstacle raised against the Gospel by this almost universal ignorance, that all missionary pioneers in India began to inaugurate a system of education as the most hopeful means of breaking down the barriers of prejudice and of imparting to the minds of the children, as yet unblinded by the darkness of superstition, some of the teachings of Him who is the Light of the World.

A mighty impetus was given to this work by the late Dr. Duff, who was the pioneer in the effort to make the English language the medium of all higher education in India. This movement was so successful as to create a new era in the work of education in India. In the more dis-

tant cities on the frontiers, especially in the Northwest, bordering on the Sikh States and the Moslem lands of Central Asia, as yet closed against the missionary of the Gospel, there seemed to be no avenue of approach, except the school. The pioneer missionary of the Presbyterian Church in America, the late Dr. John C. Lowrie, began his work by opening an English school for boys, which at once gave him an audience and an avenue of access to the hearts of the parents and relations of his pupils. The school soon became so popular as to draw the sons of princes and noblemen who came to the classes riding on horses and carrying umbrellas as a sign of their dignity!

Thus began the mission schools for non-Christians, which later on were encouraged by the government, now increased a hundred fold and culminating in the many colleges, of which 5 are Christian, all affiliated to the University of the Punjab, at Lahore. A similar advance has been made in every province in India, with 5 universities and hundreds of high schools and colleges for both boys and girls, in all of which Western and Oriental studies are carried on.

From what has been said as to the rise and progress of Western education in India, it will be seen that even in mission schools the teaching staff must have been for the most part non-Christian. For many years there were very few converts and these for the most part were, by reason of their want of knowledge, unfitted to become teachers. At most, it was possible to secure a head master and a Bible teacher. The missionary was often unable to do more than conduct

a daily religious service in the school. On Sundays the scholars were usually able to hear a Gospel lesson or to attend a church service. The years went by. Occasionally a young man came out and boldly declared himself a convert. Many more in his classes were almost persuaded, but few had courage to face persecution. Many a school was seriously injured by the general withdrawal of the students by their parents. But usually the teachers were steadfast and continued to perform their duty and were loyal to their missionary teachers, many of them secretly sympathizing with the converts. The converts usually became teachers or preachers and many of them still living have been eminent leaders in the mission work. But the rapid extension of the missionary educational work was so great, that the number of native Christians fitted for the work was insufficient to be more than a leaven among the non-Christian masters.

The influence of these mission schools for non-Christians in India has been such as to practically revolutionize the moral and religious sentiment of the people. Many influential persons have been brought into the churches and the churches have so far advanced as to desire to carry on a propaganda of their own. This movement began with the "Home Missions" and "Church Counsels" and similar organizations in all parts of India. Then followed the National Missionary Society, a movement of very great promise.

But other movements in India, which are accomplishing much for the advance of knowledge and righteousness in India, are the outcome of Christian educational influences, no-

tably the Bráhmó Samáj, the Prár-thuá Samáj, and even the Aryá Samáj—all of which have abjured idolatry, worship God and in the case of some, reverence Jesus Christ as the greatest of prophets and teachers. Go into their houses of worship and you will at once feel that this is not heathen India, and a hope will at once arise in your heart that the Spirit of God may yet lead these out into His full light.

We are now ready to ask whether this work of education is worth while. Have mission schools and colleges been a failure? I believe every man acquainted with the work now being done in these schools, many of them practically self-supporting, will approve of the mission school for non-Christian, altho it may be necessary to employ many teachers as yet numbered among non-Christians.

It goes without saying that the ideal school for non-Christians is a school with a Christian staff. There are some such schools. Forman Christian College in Lahore is a notable example, where all the professors, except two, are Christians. These two are teachers of Arabic and Sanscrit, and owe their places in the college because no Christians have yet been found to take their places. The ideal of a Christian school with Christian masters for non-Christians is ever before the missions in India, but the realization of this ideal is by no means easy.

A few men, under the pressure of the Home Board, have tried to force the realization of their ideal, with the result that by offering large salaries to Christian teachers they have drawn Christian men away from other mission schools, thus weaken-

ing the sister institutions and at the same time making Christian men so overrate their importance as to make it hard to retain their services. The truth is there are not enough men *qualified* for the work to fill vacancies, if the non-Christian is to be removed, and it sometimes happens that the Christian man has less influence for the building of Christian character than the non-Christian teacher whose place he fills.

This is a sad fact, but it could easily be duplicated in Christian schools and colleges in America or England. What is needed is patience and perseverance, which will gradually, but inevitably, secure a purely Christian staff for every school.

There is a fact which our secretaries and mission council must not be allowed to forget. This fact is that the great mass of Christians baptized in recent years have been gathered from among the low caste or pariah classes in India, who are almost entirely illiterate. This rapid ingathering has raised the number of Protestant Christians up to about one million. But this great increase has been made within two decades. This

mass has to be educated and it is difficult to raise to any high degree of culture. It can not for generations do much to influence the higher classes of Hindus and Moslems in our high schools and colleges. How soon could America man its Eastern schools and colleges with professors and teachers drawn from the colored schools in South Carolina! These low-caste Christians will be raised up to such place in time, but we must not be expected to replace non-Christian teachers in our non-Christian high schools in India from those now being educated in the low-caste villages of the Punjab.

God is deeply impressing the high-caste people of India by the liberal teaching of mission schools and by our success in educating men of the lowest classes. They are not blind to the influence abroad in India, and are now striving to retain their influence over the pariah by undertaking to educate him! Let us go on with our schools *for all classes* and believe that the light of the Gospel will enlighten all dark places until India's millions shall rejoice in the Light which lighteneth every man.

A PLEA FOR WOMAN'S EDUCATION IN INDIA

IN the speech of the Begum of Bhopal before the All-India Mohammedan Educational Conference at Delhi was an earnest plea for greater facilities for the education of Mohammedan girls. The Begum struck a true note when she said that the history of the Mohammedan community, as well as daily experience, fully prove that it is the neglect and want of due attention of men which are responsible for the ignorance of women, and this

has done much more harm to men than to women. The Begum urged careful attention to the preparation of courses of study and the training and supply of lady teachers; and also advised the translation into Urdu of suitable books on domestic occupations, such as the training of children, hygiene and technical education. The Begum has embodied her thoughts in a pamphlet which is being widely distributed.—*Bombay Guardian*.

MARY A. SHARP: MISSIONARY TO THE KRUS

BY MARY E. GEORGE, MONROVIA, LIBERIA



WHY do the people crowd around the doors and windows and push so?" asked a stranger visiting Krutown, who saw the congregation in an over-crowded church.

"Krumen hungry for God," was the answer.

This was the church founded and conducted by Miss Mary Sharp. Altho seventy-five years of age, she is a remarkable example of both physical and mental vigor and activity. Her people not only call her "Mammy;" but they look up to her for advice and guidance as children do to a natural mother. She has seen a generation of these simple-hearted, kindly black folks grow up, and they reverence the gray-haired teacher, who has helped to satisfy their "God-hunger."

At the close of a church service at which Miss Sharp told her people that she would try to get them a new and larger church, a great crowd of Kru people surrounded her, some putting their arms around her, and all shouting: "Thank you, plenty; you do fine for Krumen, heah?" The building in which they now meet holds about five hundred persons, and it is an ordinary sight to see crowds outside around the windows and doors eager to enter.

Miss Sharp was born in Montpelier, Vermont, October 11, 1835; was educated at the State Normal School at Mansfield, Pennsylvania; taught several years in Pennsylvania and in the upper part of New York State; went in 1862 into the hospital service as nurse, and served throughout the war of the rebellion. She

does not know when she became possessed of a desire to work in a mission field; the spirit of missions may have been born in her. It became accentuated in her hospital work, and at the close of the war she determined to give her life to the uplift of the black race. She went from the hospital to teach in the Freedman's Schools on the Sea Islands off Charleston, South Carolina. While at work there, she saw Bishop Haven's call for workers for the African field, and she was moved by the spirit to turn her face to Liberia.

She went out to Africa under the Missionary Society of the Methodist Episcopal Church, but was transferred soon after her arrival to the Women's Society and began her work as preceptress in the seminary. This has since been replaced by the College of West Africa. The pupils in the seminary were children of the American negroes who had emigrated from the United States, and the descendants of those who had come in earlier days. While Miss Sharp entered actively upon her work, her heart went out to the aborigines of the country, and her first experiences were among the Kru people, who have a town on the beach of the City of Monrovia.

The Krus are the longshoremen of the coast. They load and unload all vessels and carry all passengers from the shore to the ships, which anchor quite a distance off as there are no piers here, and bring all passengers ashore. In the rainy season the water on the sand-bars is very rough, and the crossing is sometimes very dangerous. The life of the passenger is literally in the hands of the Kru boys

who man the rowboats. No foreigner could ride these choppy seas as a Kru steersman can ride them. The Monrovia Bar was unusually bad on the day when Miss Sharp landed, and on the way from the steamer to the beach she saw anxiety in the Kru sailors' faces as dangerous billows bore down upon their boat. One very heavy sea broke over the boat, nearly swamping it. Excited exclamations were uttered by the crew, but not knowing her danger, Miss Sharp smiled and brushed the water out of her eyes and hair. She immediately became the center of admiring comment, and later in her life she found that her coolness in crossing the bar had won the Krumen's hearts, and that they called her "*Mammy no fear water.*"

A few days after her arrival, Miss Sharp was visiting Krutown on the Monrovia beach, and saw some Krumen who were cleaning a gun. They asked her through an interpreter if she could "make gun talk." She said, "Yes," and, knowing that it was unloaded, she took it up, put it to her shoulder and pulled the triggers one after another. From that moment all Krutown was in love with the "*Mammy no fear water, no fear gun.*"

Next Miss Sharp invited the Kru people to come up to the seminary after her school hours. They came, first in small numbers and then in constantly increasing crowds. So she began missionary work and found her pupils were very amusing. They were wild and they would rush in with noise and clamor like a mob. She would clap her hands and say, "Be quiet," and to her amusement, they would clap their

hands and say, "Be quiet." She would say, pointing to benches, "Sit down;" and they, pointing to the same benches, would repeat, "Sit down," in the same tone of command.

Within a very short time after her arrival, Miss Sharp went to Krutown in company with Mrs. Jane R. Roberts, the aged widow of President J. J. Roberts, the first president of Liberia. There she made arrangements with some Krumen to build her a thatched meeting house, and agreed to pay them ten dollars in cash. The house was built and the cash was paid, and this formed another link in the chain uniting teacher and followers closely together. There was a great complaint at this time that the employers of native labor did not act squarely, but too generally cheated the laborers, either by giving them goods after promising them cash, or by withholding their wages. When Miss Sharp bargained for the meeting house and promised *cash*, the Krus were skeptical; but when they received cash, they said, "This be God mammy."

Little, if any, encouragement was given Miss Sharp in her determination to give herself exclusively to work among the Krus. The opinion at the time was general that the Krus could not be civilized, much less Christianized. The surface indications were not encouraging, but the hope of any people lies in the uplift of the girls. Miss Sharp found that at her approach mothers would gather up their girls and run to their huts. No Kru girl, thirty years ago, was allowed to go outside of her tribe, or even to a foreign school conducted inside the tribal limits. It was different with the boys for they fol-

lowed her in large numbers in her early visits to Krutown. With a twinkle in her eye she tells of how she was once greeted with an offer on the part of a boy to tell the names of his playmates. She encouraged him, and was greatly amused to hear such names as these: "Two pound ten;" "Jack after Supper;" "Bottle of Beer;" "Flying Jib;" "Top Sail."

Since these early days, a great change has come over Krutown. Miss Sharp has trained scores of girls, sending out some as teachers, who are doing excellent work. Her boys have become teachers, preachers, government officials, merchants, and one is a leading physician. She has also aided several boys to go to schools in the United States. The Kru mothers now freely give her their girls for training, being glad to have Miss Sharp teach them "book," "sew," "cook" and "God palaver."

About ten years after building her ten dollar church, Miss Sharp was compelled to build a larger one to accommodate her increasing followers; and twenty years ago she was compelled to build again, as they needed more room. The present church, which is also used for a schoolroom, is a tin structure and is entirely too small for present purposes. It is usually packed with people like sardines in a box, and is showing signs of age, and of the effect of nearly a generation of climatic wear and tear.

A service in this church, especially when Miss Sharp is present (and she usually is, unless prevented from attending on some unusually stormy Sabbath in the rainy season) is uplifting and inspiring. Thirty years

ago, nakedness was the rule; no clothing was worn by the children, and men and women were clad with only a cloth girdle about their loins. But early in Miss Sharp's work the Kru people themselves voluntarily "passed a law" that no one should come to church without being drest. Now one sees men, women and children dressed in suitable tropical attire, looking neat, attractive and happy. No one would doubt their happiness if he could hear these Kru worshippers sing the songs of Zion in their own language. It would stir the most phlegmatic temperament and send a glow of radiance and glory through the coldest heart. And it is not all emotion. Thirty years ago, Sunday was a day of revelry and disorder; to-day it is like a New England or a Western village. Thirty years ago, it was not an unusual sight to see women disrobe and fight in nakedness in the street. Thirty years ago, no Christian church or school existed in Krutown. Miss Sharp led the way and now there are four churches and four schools. Thirty years ago the darkness of repulsive heathenism prevailed; to-day there are over a thousand professing Christians among the Kru population of this one town.

Ask this battle-scarred veteran what is the great desire of her heart for these people, to whom she has consecrated her life, and she would answer: "Before I am gathered to my fathers, I want to see a large substantial church building with school rooms annexed erected for my people. Then I will say like Simeon of old, '*Lord, now lettest thou thy servant depart in peace.*'"

THE POWER OF THE GOSPEL IN CHINA

BY WILLIAM COOPER, FORMERLY OF SHANGHAI



SOME years ago a missionary, when itinerating, visited a large town in the northern part of the province of Kiang-su. His preaching on the streets attracted large crowds, and many Christian books and Gospels were sold. Among those who heard his message was a man named Ch'en, who, in addition to following him about from place to place during the day, went each evening to the inn in which the missionary stayed to inquire more particularly into the truth of the Gospel.

After three days the missionary and his native helper moved on to other cities, but the good seed had fallen into prepared ground, and Mr. Ch'en continued to study the New Testament which he had bought. Before long, he became convinced that this Book contained just what he needed, and what he had for years been vainly seeking for in the false systems of Confucianism, Buddhism and Taoism. In order to get further instruction, he gave up his position as a subordinate officer in the army and went to Yangcheo, the nearest mission station, 100 miles away. There he attended the services in our chapel for some time and began to testify for Christ, but his heart became so filled with the joy of the Lord, that, without any suggestion from us, he felt constrained to go off into the adjoining province of Anhwei to seek his old friends and relatives and tell them of the wonderful Savior Who had saved him.

On arriving at the village where he had lived in former years, he created a sensation by boldly preaching the Gospel of salvation from opium

smoking, gambling, and sin of every kind. At first he met with much opposition and ridicule from his old companions, but by patiently bearing all, and by the consistent testimony of his changed life, one after another became convinced of the reality of his conversion, and desired to follow him as he followed Christ.

After six months spent with them, during which time he had nightly meetings for the reading and exposition of the Scriptures, and some remarkable answers to prayer, six or seven families having put away their idols and turned to the Lord, he proposed that they should invite a missionary to visit them in order that they might be further instructed in God's word and admitted to church-fellowship. These young converts had never seen a foreign missionary, but gladly gave him money to defray his traveling expenses to Gank-ing, the nearest mission station, in order that he might seek pastoral help for them. For such help he was obliged to make a journey of 235 miles, through a country where no railways exist, and over the roughest of roads. I shall never forget the thrill of joy that filled our hearts on the Sunday morning when, after a week of hard travel, he arrived at that station and told us the good news of how God had used him in opening up the work in a district we had, up to that time, been unable to visit. After keeping him waiting for some time, my colleague was able to return with him, and after spending some weeks in teaching these young converts, he had the joy of baptizing this God-sent evangelist and ten others, as the first-fruits to Christ in that region. Six months later, 22 others were re-

ceived, and the work has since spread to several other villages. Mr. Ch'en, after spending some years evangelizing in another part of the province, returned to that district again, and is still faithfully witnessing for his Master. Not a few of the converts, brought in through his labors in the early days, have passed away to be with Christ.

The converts were nearly all hard-working tenant farmers, and they met with great opposition and persecution from the owner of the land on which they resided. This man, Ts'ü Rih-sin, was a very proud Confucianist. He was a literary graduate and was preparing for the higher examinations with a view to becoming a mandarin.

On hearing that his tenants had accepted the doctrines of Jesus preached by the much-hated foreigner, he was very indignant. He sent threatening messages to them, ordering them to at once give up this new religion and return to the faith of their forefathers, but all to no avail. He lived several days' journey away from the district, but used to go there every year to gather in the rents of his farms. When the time came for him to pay his usual round of visits, he sent a messenger on before to warn them that if, during the next three weeks, they did not all recant, he would come and take the land from them, and drive them from the place, as he would never tolerate the presence of a Christian on his land. The messenger went and delivered his master's message, but the Christians said: "Oh, he does not know what he is talking about. We can *never* give up the Gospel which has done so much for us, and we are

praying for *him*, and believing that when he knows what the Gospel really is, he will believe it, too. But what about yourself? This good news is for you as much as for us." They talked and prayed with this man—who was a member of the landlord's family—day by day, and in less than a week he became converted and then joined earnestly with the other Christians in praying that his master might be turned from his evil ways and purpose, and that he might become a new man in Christ Jesus.

At the end of three weeks Mr. Ts'ü arrived, and was met outside the village by his own messenger, of whom he inquired the result of his threatening message. On being informed that *none* of them had recanted, he was very angry, and curst them most bitterly, vowing that he would make short work of their faith. The messenger advised him to wait until he had heard the Gospel for himself, as he might then change his mind, adding that what the Christians believed was the *truth*, and worthy of acceptance by all. This made him still more angry, and he retorted: "What, have you also swallowed the Foreign Devil's pill?" referring to a very common belief among the Chinese that missionaries carry a supply of magic pills, and when they can induce any one to swallow them, they immediately become bewitched and believe. The messenger quietly answered: "No, I have had no medicine, nor have I ever seen a foreigner, but I have heard the Gospel, and I believe it, and when you hear it, you will believe it, too." Such was the simple faith of these early Christians that they dared to believe that prayer offered in the name of Jesus would

receive a speedy answer, even tho the opposition was very great.

The Confucianist went on to the village in a very bad temper, but was received kindly by his tenants. After the evening meal, he thought it his duty to instruct these poor, ignorant people, whom he firmly believed had been deluded, so he began to tell them what Confucius taught, and quoted the classics at great length, urging them to at once renounce all false doctrines, and to return to the worship of their ancestral tablets. But the man in whose house he was staying was able to meet all his arguments. This man, Mr. Wang, had been a scholar in his younger days, and had studied the classics, but during the T'ai-p'ing rebellion he was carried away as a prisoner and compelled to serve as a soldier for several years. After that he took to farming, and having a good deal of leisure during the winter months, he used to spend much time in gambling, and became very profligate. He was the first man in the village to believe the Gospel, and at the time of his conversion he was almost blind. The sight of one eye was entirely gone, and that of the other was rapidly failing, but he prayed, "Oh, God, spare the sight of this eye so that I may read Thy Book. I do want to know what it teaches."

God answered that prayer, and spared the partial sight of one eye, which was used to such purpose that in two years this man had so mastered the contents of the New Testament that he could turn up passages on almost any subject in it, and could expound them to the profit and edification of those who heard him.

This good man talked to the proud

scholar and said, "It is all very well, great teacher, to talk to us in this way. Confucius was a good man, but where's the power to practise what he teaches? If he could rise from the dead to-day, I firmly believe he would accept the doctrines of the New Testament and become a Christian. But altho Confucius can teach you many things, he can not save you. This Jesus, Whom we preach and in Whom we believe, died on the Cross for our sins, He rose again from the dead for our justification, and He lives at God's right hand to save us, and He does save us now from our sins. You know what a bad man I was, how I used to gamble, drink wine and smoke opium, but now that I have been saved I have no desire for those things I formerly loved. This is through the grace of God, won't you accept it?"

He went on talking thus till after midnight, and the scholar went away to his bed feeling very unhappy, for he had utterly failed to convince the Christians of their delusion, and they seemed to have something which not only made them very happy, but which had evidently wrought a great change in their lives.

After a few days, during which he applied every argument and threat he could to induce them to recant, but all to no purpose, as they were quite prepared, if necessary, to sacrifice their farms, but not to part with their priceless treasure; the Spirit of God wrought mightily on the heart of that proud man, and humbled him to the very dust before God.

It was the Lord's Day, and at that time the Christians had no place to meet in except the house of Mr. Wang, where the landlord was stay-

ing. They had earnest, believing prayer that no disturbance might be made by him, and to their joyous surprise, he sat quietly through the service, the first thing of the kind he had ever seen. He saw and heard one of these poor, despised men that plowed his fields conduct that service, and expound the word of God, and at the close, he said, "I can not understand this, you are an ignorant man compared with me, how is it that you can talk like that about that Book?" "Oh," said he, "it is not I, but the Holy Spirit, it is all owing to the grace of God." He took up the New Testament and read it for some time, and then read the opening chapters of Bunyan's "Pilgrim's Progress," in which he says he saw himself portrayed as faithfully as if his life had been photographed. *He* was the man with the burden of sin, living in the City of Destruction and needing to flee from the wrath to come; and as he read, the tears streamed down his face. This proud Confucianist bowed down before Mr. Wang and said, "I have been a student of the Confucian classics for 33 years, but I can see that all my learning is small (of no account), and yours is the great (of supreme importance) learning; will you teach me?"

The Christians loved him very much in spite of his previous opposition, and they gathered around him

with joyful hearts, praying with him and reading passages from God's word to him. All the afternoon and evening was spent in this way, and the scholar entered into joy and peace in believing.

What a change it brought into his life! His pride was entirely banished, and he became as simple as a child, willing to learn from any of the Christians, and instead of cursing the much-hated foreigner, he gladly welcomed him and showed his love in many practical ways. I have traveled with him for weeks together, eating at the same table, and sleeping in the same bed with him, and have watched his subsequent life with the deepest interest, and can truly testify to his sincerity. He is instant in season, out of season, and always has a message—the story of Christ's love—to tell every one, rich or poor, and the Lord has used him in leading quite a number of his relatives and friends to a saving knowledge of the truth.

He was baptized along with 21 others, in the very place where he had vowed to stamp out the Jesus doctrine, and shortly afterward gave a piece of land on which to erect a chapel, and a substantial donation toward the expense of building it. Afterward he gave some more land, the proceeds of which were used for the general expenses of the work in that place.



CHRISTIAN VILLAGE IN NORTHWESTERN INDIA

BY SAINT NIIIAH SINGH



SA NAGRI—literally Christ's City—situated in what fifteen years ago was an uninhabited desert, but which to-day, thanks to the Chenab Irrigation Canal, has become an important world granary, exclusively owned by Hindu converts, graphically tells the tale of what Christianity is doing for the uplift of the mentally, physically, and socially submerged natives of India. Out of the 500 people who inhabit the village, less than two dozen are nonchristians, these being three carpenters, one Sikh, two Mohammedans, and three shopkeepers, all of them Hindu Banias and their relatives, none of them possessing any agrarian rights in the town. Most of the Christian residents either have been raised from low castes, or are descendants of pariahs who had flocked to Christ's standard. A person can not visit these erstwhile deprestd people without being imprestd with the fact that Christianity has injected a new manhood into their veins, changed their ways of life and habits of thought, brightened their outlook, and brought them a peace and prosperity unknown to their forefathers.

When the Chenab Colony was thrown open for settlement, farsighted missionaries working in the Punjab seized the opportunity of emigrating some of their poor, low-caste converts to the *Bar*—literally desert—as the tract was called, where virgin soil was being given away for almost nothing. Consequently, hundreds of Christian families were taken from the congested Punjab districts, where the population oftentimes

reached the high mark of 350 to 400 souls per square mile, and shifted to the land of hope and promise. All that the would-be colonists had to pay was their traveling expenses and a nominal charge of a little over fifty cents per acre levied by the Irrigation Department for constructing watercourses, fixing boundaries and surveying fields. In the case of the very poor settlers, the mission paid even these items. Thus, many native converts flocked into the colony and settled in the new villages that sprang up with magic speed in the wake of the water brought to the wilderness. A half-dozen towns in the colony are wholly populated and owned by Christians.

By nature the native of India is gregarious. Unlike the Western farmer, he does not build his house right on the farm, but a number of agriculturists, with a full complement of carpenters, shoemakers, shopkeepers, and hangers-on, all live in a village adjoining their land. Isa Nagri, like all the other villages in the *Bar*, has been settled upon this plan.

In order to appreciate "Christ-town" one must remember that the converts residing in it have been recruited from the lowest castes. Most of them were *churahs*, whom the Hindu social economy everlastingly condemns to do the work of scavengers, and whose very touch is considered defiling. Indeed, in some parts of Hindustan, their mere shadow falling on a Brahman, pollutes him. The "untouchables," as the result of this ban, live in filth, ignorance and poverty, leading an existence whose wretchedness it is hard to exaggerate.

The missionaries have succeeded in rescuing hundreds of thousands of these unfortunate men and women from their pitiable plight, and have put them in the way of leading a more pleasant, more profitable life.

Just what has been accomplished in this direction is visualized in Isa Nagri. There the *ex-churahs* have changed their old, hereditary profession for farming, and now employ others to do *kamin*—menial work—in their village. Only twenty-four of the converts own land, the others working as tenants and laborers. The land-owners possess only the occupancy rights to their tracts, these rights descending to their heirs. The government is the real proprietor of the land, merely leasing it out. Each of the farm owners possesses one square, about 27.77 acres, with the exception of the *Sarbarah Lambar-dar*, the acting head-man of the village, and another person, each of whom have one and one-half squares. The cultivators raise wheat, corn, cotton, and *toria* (an oil seed), and despite the primitive implements they employ, the converts, who, not many years ago knew nothing but the simplest scavengering, to-day have become successful farmers. Each acre of land they cultivate yields about twenty-one and one-third bushels of wheat, or twenty-five bushels of corn, a square bringing them a profit of about \$133, clear of all expenses, and the grain and corn necessary to support the farmer and his family and cattle. This is poor, according to American standards, but it is considered extremely satisfactory in India.

Only a few of these erstwhile low-caste Hindus are able to read and

write, and in external appearance they look very much the same as do the other farmers in the surrounding districts, yet, when you meet them, you can not help but remark that they possess more than the average intelligence. They take an interest in newspapers, which are brought into the village and are read by those who are literate. The schoolmaster, a shrewd, bespectacled young man with clean-cut features, retails the news to those who are unable to decipher print for themselves. All of the houses are built of mud, but in most of them you find at least one chair or wooden stool. In some of the residences books are also to be found. In the room that serves as joint study and bedroom to the schoolmaster, I saw not only a well-stocked shelf of religious, moral and philosophical literature in English and Hindustani, but also a timepiece. The walls of nearly all the houses are decorated with prints and photographs, instead of being utterly bare, as they are in the average Indian village home. Indeed, I was amazed to note the interest that these people take in photography—almost every one of them possessing one or more pictures of themselves and friends, or of their residence—an unusual thing in India, at least among people of their class. The villagers manage to keep Isa Nagri in a fairly good sanitary condition.

What impressed me most was the fact that these men, as a rule absolutely illiterate, and every one of them bearing on his mentality the mark of centuries of repression and the brand of social ignominy, have succeeded in evolving a model church government in the town founded a

little over ten years ago. The headman of Isa Nagri is Jaswant Singh—the pastor—who, with his white, patriarchal beard, bright eyes beaming with intelligence, ready wit and fluent talk, makes a capable leader. He lives with his wife in a little bungalow containing two rooms and a veranda, built of mud, and quite neatly kept. He is paid \$13.33 a month, and has an assistant, who also is head master of the boys' school and postmaster of the village, a married man, earning from all his jobs combined, \$10 a month. A preacher, Munshi Allah Datta, at a salary of \$3.33 per month, spends most of his time on the road carrying the light to people in the neighborhood, preaching to them in Urdu and Punjabi. There are many Christians in near-by villages, Isa Nagri forming the headquarters of the propaganda. Every one of the five church-wardens, including a treasurer and secretary, is an honorary worker and elected to the office he holds. The villagers hold themselves responsible for the salaries of the church workers. The chapel is a mud building, far from prepossessing from the outside, but with a bright and airy interior. Its walls are suitably decorated. No benches or chairs are provided, the worshipers squatting, cross-legged, on the floor, in native fashion. These farmers sitting on the carpet, many of them drest in a *tahmat*—a long, loose sheet wrapt about the legs—with their heads uncovered, their turbans lying beside them, form a picturesque congregation. The villagers now are bending all their energies to collect funds from among themselves and converts in the neighborhood, to put up a brick chapel, and the Church Missionary Society,

to which the congregation belongs, has promised generous aid.

It appears to be the custom among the people of Isa Nagri to pay one-tenth of their annual income toward the maintenance of the church and its workers. Many pay in kind. When I visited the chapel, a heap of cotton, in its raw state, was lying in a mound in one corner of the pulpit, the offering of a reverent soul.

The pastor is quite keen on keeping his marriage and baptismal registers with scrupulous neatness and care. No less than thirty-three marriages were solemnized during nine months, last year, while 300 people were baptized. The village has only 500 inhabitants, fully 300 of whom are children, and so most of the marriages and baptisms were of people who came to Isa Nagri from the outside. The registers were especially interesting, inasmuch as they were frequently signed by means of thumb impressions by the Indian men and women, who were unable to write their names.

Besides supporting the church, the Isa Nagri people maintain two schools, one for boys and the other for girls—fifty of the former and thirty-three of the latter attending these institutions. The Government pays a subsidy toward the maintenance of the two academies, which are highly spoken of by the official inspectors of schools, but the aid thus given is very small and leaves the village elders to do considerable hard work in order to meet all expenses. There are five classes in each school. Elementary English is taught to both sexes. Two male teachers are employed in the boys' school, and a mistress and needlewoman in the

girls' academy. The children look happy and intelligent. This is particularly true of the girls, who appeared full of vivacity. Their mistress, Miss Utami Boota Singh, a comely miss of nineteen or twenty, drest in the style generally adopted by the Indian Christians—a skirt, blouse and white muslin veil wrapt about the head but not covering the face—believes in coupling play with brain work, and the lassies, therefore, are sprightly and active. They went through a song exercise for my benefit, in which the girls described, with words and gestures, all the processes to which the grain is subjected, from the time it is planted until it is eaten in the form of bread. Many of the children have Western Christian names, and Jacks and Jills, Willies and Katies, are about as common among them as if they had been born in America. Strange to say, altho the little ones have been given foreign names, their fathers stick to their old cognomens. Only two of them have adopted names *à la* Occidental. These are J. Marshall, who speaks English rather fluently, and J. Samuel, an old, white-bearded patriarch, both church-wardens.

The village itself is much like other towns in the *Bar*. In its center is the communal well, at which a group of women, one or two drest in the Indian Christian, the others in the regulation Punjabi costume—the pajama trousers, a shirt, and a *daupata*, a veil carelessly thrown over the head, leaving the face uncovered—may be seen chatting and laughing as they draw the water and fill their vessels. As they carry the earthen pots, two or three balanced, one

above the other, on their heads, they present a picturesque appearance. At each extremity of the town there are two tanks for watering the cattle. Each house in the village is built in the center of a plot of land fifty-five feet square, tho in one or two instances these dimensions are doubled. The compound is surrounded by a mud wall four or five feet high, along one side of which runs the open range, where the cattle are kept during the hours they are idle.

The people of Isa Nagri are simple-minded. Their ideas of religion are far from complex, tho some of them possess marvelous memories, and without making a mistake repeat religious dogmas, word for word, so glibly as to give one the impression that they are the authors of the statements they are making. After questioning many of them, I feel convinced that most of the converts in Isa Nagri really believe in what they profess. Indeed, their faith is so deep and abiding that often the pastor is called in to the houses to administer baptism to sickly, new-born babies, lest they may die before being admitted into the Kingdom of God.

The effect of Christianity has been to wipe out many of the old-time prejudices, and you find no caste and no *purdah* (seclusion of women) observed in the little village. This is the effect produced by Christianity wherever it gains a foothold in India, and if the teachings of Christ served no other purpose than to thus break down the barriers of prejudicial customs, the work of the missionaries in Hindustan, as a movement calculated to uplift the nation, would be well worth while.

REVIVAL SCENES IN CHINA *

BY REV. J. GOFORTH, HONAN, CHINA

Missionary of the Canadian Presbyterian Mission

IMPRESSIVE BACK-SLIDING, CONFESSION, RESTORATION AND CONSECRATION



A SERIES of special meetings was recently held at Liuchang, an out-station in my old mission field in the Changte prefecture. Almost six years had passed since we had seen these Christians. Their welcome was extremely hearty. They are our children in the faith, tho, as the sequel will show, they had wandered far.

On the first evening after an address on "The love of Christ constraineth us," deep feeling was expressed in the prayers, and confession of failure, caused us to rejoice that the blest Spirit was present at this first meeting in convicting power.

It was a joy to meet in this little church on the Sabbath, and find it packed forenoon and afternoon. It was their own church, built by themselves, without foreign aid. After the morning address on Acts 7:8, the first to pray broke down and wept because he had not witnessed Christ's witness in that promised power. The next was all broken up. Since he first professed to believe in Christ, ten years ago, he had always let the world entangle. For six months he had not come to church; to-day he had no intention of coming, and was not aware that we had been invited to come and hold revival meetings. This morning he was seized with such awful pains, that he fell on his knees in alarm. God told him to go to church. As soon as he started to walk the four miles to church, the pain left him. He came in when the address was under way, but there was enough left for the Lord to mightily convict him.

The Confessions of a Scholar

God was manifestly with us this first Sabbath at all three services, but I will not mention anything more, except two thoughts in a noted scholar's

prayer after the forenoon address. Addressing the Heavenly Father, he said: "If we do not imitate Christ in our homes, we can not save our own families. If we do not save our own families, we can not save our relations; if we do not save our relations, we can not save our neighbors; and if we do not love our neighbors enough to save them, we can not save our country." Then thanking God for the gift of His son, he said: "My heart was full of evil thoughts, and all my study of the classics could not dislodge them; but Jesus did. My lips were full of filthy words, and Confucius could not cleanse them; but Jesus did. My life was full of deeds of shame, and all the precepts of the sages could not stop me; but the Lord my Savior did."

Monday, the refining went on. The elder and two of the deacons were sore troubled. One of the oldest converts, awfully broken, confessed to opium-selling, drinking, and gambling. He further said: "My son will not obey me; but what wonder, when I will not obey Thee. I lost all testimony for Christ as soon as I sinned."

The first man interested in this region, but always unsatisfactory as a Christian, a man with some scholarship and considerable ability, was badly cut up on Monday, tho he said nothing. At night, in his home, he acted like a madman, slapping his own face and calling himself the worst of names.

On Tuesday, during one of the addresses, the Lord seemed to search hearts as with a lighted candle, and the people seemed awed in His presence.

A Call Heard and Accepted

Even before I started to speak on Wednesday the people were breaking down while praying. Their hearts seemed very tender, and there was

* From China's Millions.

an eagerness to pray. They seemed amazed at the Spirit's mighty power to search out all hidden sin. The cheering result to-day was that one of our high school graduates, a Mr. Fan, a young man of good ability, with a fair knowledge of English, and gifted with a winning personality, said the Lord had moved him to give his life wholly to glorify Christ among his fellow-men by preaching the Gospel. It was with difficulty he was persuaded to be present at these meetings. He had just received the offer of a paying position on the railway, and had decided to take it. Now he has heard the Lord's voice, and accepts the highest service.

We were all grieved this day at the way Deacon Liu Peng Liu acted. He had not proved much of a success as a Christian, and less so as a deacon. Being a proud, self-sufficient man, his influence has been exercised in the wrong direction; hence we were all concerned to have him changed during these meetings. After much persuasion, he came in the forenoon for the second time. We expected him to stay at least for the afternoon service. The elder and others did their best to induce him to stay, but he only insulted them and went home. The elder felt very cast down about it, but we comforted him by uniting with him and others in prayer for the deacon. My wife withdrew from the service to pray for him. My burden in prayer was: "O Lord, bring him to terms by making him the most miserable man in this county tonight." It seemed God must answer our prayers.

On Thursday morning we were all glad to see the deacon turn up, looking so unhappy. He sent in a request saying he wanted a chance to confess. This showed God had been humbling him during the night, for yesterday he told one of the brethren that he would die rather than demean himself by a public confession. After the address, I gave him permission, and he came forward greatly agitated, and, taking the chalk, he wrote on the blackboard: "I have broken a coven-

ant with God. I planned a murder, but it miscarried; nevertheless, I am as guilty as if it had; and I am guilty of adultery." With an awful cry, he said. "I have crucified the Son of God afresh, and put Him to an open shame. O pray for me!"

Freed From Bondage

Instantly all arose, and prayed for him, and then burst out into thanksgiving for God's triumphant grace. The deacon said he got all cut up at the service on Wednesday forenoon, and was perfectly miserable, but that the Devil almost dragged him away, lest he make a fool of himself by confessing. He further said that when he got home he found no relief, never sleeping a wink all night, and never having put in such a miserable time since he was born.

We were delighted to welcome Mr. Horsburgh on Thursday. He came to see the Lord's mighty power in cleansing and reviving His people.

All through Friday those who had not got right with God had a miserable time, and, unable to resist any longer, one after another came to terms of absolute surrender to God. One, with a terrific cry, confessed to a fearfully aggravated sin. Deacon Lui Wan Yun, regarded as a pillar of the church, a man who has given his tithe since conversion, confessed that he had allowed the sale of opium in his eating-house and shared in the profits. At first he said he made a fuss when he found his bookkeeper, cooks, and waiters had begun the sale of opium in the restaurant, but they said, "You need not handle any of it, but will share in the profits." Besides, the Devil said, "You must not press the matter, lest all your men leave you at this busy season, and then what would you do?" "On the other hand, the Holy Spirit," said he, "convinced me of the sin and the hindrance to the cause of Christ, but I stifled His promptings." The deacon had for more than a month stopt the sale of the opium, but felt he must destroy the works of the Devil by a confession. He was so genuinely moved,

and spoke with such feeling, that it made a deep impression on all.

The daughter of the man who acted like a madman a few nights before, slapping his own face and calling himself the worst of names, had been constant in prayer for her father during these meetings that he might have no peace until he got right with God. This night she had the joy of seeing him bend, and confess his awful sins. The previous night she said her father humbled himself before her mother, confessing his unfaithfulness as a husband, and harmony was restored in their home. I am appalled at the awful condition of this church. O that these facts, which have come to the light under Divine pressure, might humble and alarm those who have had the oversight of this church during the last five years! But the most humbling and alarming fact is that this church is not a solitary exception. I have found all the sins committed by the heathen, committed inside the Church of Jesus Christ by His profest followers, and yet His servants, the missionaries, are not humbled to the dust nor weep for the hour of the Lord's Zion.

In the Refiner's Fire

The first to yield on Saturday morning after the address was Deacon Fan. For days he had been troubled, but now the pressure burst all bounds, and he came and flung himself on the platform in an agony of weeping, and confest to robbing God of the tithe, of service, of the Christ example in his home, where he has repeatedly given way to fits of temper, in which he indulged in reviling. "Recently," said he, "when in a rage and reviling vigorously, the one I was reviling taunted me, saying, 'Is it proper for a deacon in the Jesus Church to revile?' I retorted, 'Yes, it is to revile bad people.'"

All through the day the Lord sat in His temple refining, and men and women, boys and girls had to get right with God and man. One noted quarrel was made up amid bitter tears.

I am amazed at the extent to which the young Christians have gone back to cards and gambling.

On the second Sabbath, the ninth, and last day of these meetings, at the morning service, 19 volunteered to give the tithe. All promised to give so much each year. Even unsaved promised yearly subscriptions for the support of the church. The Sabbath question was taken up with vigor; there was not one dissentient voice. All agreed that if they were to live right as Christians and glorify God, they must keep the Sabbath. They have decided to put up a list of all professing Christians in the church, with space after each name for all the Sabbaths in the year. Any who attend will have a mark put opposite their names each Sabbath, and any one who misses several Sabbaths will have someone sent to call upon him to inquire the reason for the absence.

After the afternoon address on the "Prayer of Faith," some wept as they realized how much they had failed in the prayer service. Then at their close they organized into a preaching society, some volunteering five days of free service, some ten days, others 15 and 20 days. Several promised a month, and one man two months.

The evening was entirely given up to hearing testimonies to blessing received these days. I will only give the substance of the first seven. Mr. Fan, the student, said his blessing was beyond compare. He had been turned back from worldly ambition to wholly dedicate his life to the service of Christ the Lord.

Deacon Lui Peng Lui said millions could not buy the joy of sins forgiven which he had received.

Deacon Lui Wan Yun said God had given him new life and new vision; it was life from the dead.

Deacon Fan was all brimming over with joy and thankfulness for what God had wrought in his life, in his family, and in the church these days. He was amazed at the way the Spirit revealed every hidden sin, and rebuked it.

Elder Chang said God had revealed to him his weakness and hypocrisy, and made it so real that his only place of safety was abiding in Christ.

Mr. Li, the scholar, who had prayed so strikingly on Sunday, said that the blessing which had come to him was that he must drop all else and preach the Gospel. (He is now teaching in a Government school and is a man of unusual gifts).

A young lad said: "The great good to me of these meetings is that I have been solemnly warned not to fall into the snare of the Devil, and commit the awful sins I have heard confest these days."

The way of repentance these days was the way of Gethsemane and the Cross. It was crucifixion and bitter tears. It was so painful on Friday that my wife, in pity, suggested I preach more on joy, but I said I dare

not heal lightly, nor put sticking-plasters on poisonous abscesses. The knife was the instrument I was prest to use, but the joy of the Lord would be their strength as soon as they obeyed. It was only necessary to see the happy faces and hear their hopeful, thankful testimonies at the meeting to be convinced that the joy of the Lord had become the strength of His people.

The good results attained were greatly helped forward by the service of song, led by my wife. With the aid of the organ, she conducted these services for about half-an-hour before I spoke.

Now, at the close of the meetings, the people are enthusiastic about calling a native pastor, and since we left have called one of my old, tried evangelists to be their pastor. They guaranteed all expenses and full support.

THE CHINESE REVOLUTION FROM AN EDUCATIONAL VIEW-POINT *

BY REV. WILLIAM CLEMENT ISETT



HERE is no doubt whatever that the Chinese revolution is significant. A short time ago the editor of a prominent daily newspaper said, "The nations are waiting with bated breath the outcome of the war in China." Another wrote, "We rightfully believed our own American revolution a salient episode in history. The population of the entire United States in 1800 was 5,308,483. The population of China to-day is more than 430,000,000—that is to say, 86 times as many human beings are directly affected by what is going on in China. The population of London just a hundred years ago was 120,909, yet a thousand things that have occurred there since Roman days have interested the world infinitely more than all that has happened to China's millions.

"The army of Xerxes that invaded Greece numbered 1,780,000; Ninus and Semeramis had armies of 2,000,000; Darius met Alexander the Great with perhaps 800,000 men. But what are such armies as these compared with the millions the Chinese can pour into the bloody field betwixt the Pacific Ocean and the Ural Mountains when once the nation is thoroughly aroused?"

This revolution will change not only the political situation in China, but also in the whole world.

It is not a movement which began recently. More than fifty years ago the seeds were sown when a few Chinese scholars graduated from Occidental colleges. These men studied the principles underlying free government by the people, and, true scholars that they were, they began applying these principles to their own government. As the number of students in western colleges increased,

* From *The Missionary Messenger*.

the movement gathered momentum, until the axiom again proved true that "Knowledge is power," and the power of knowledge is asserting itself as it has again and again in this the most interesting of empires. For China appears to have been immobile only because her history covers so many thousands of years. This revolution is significant because of its magnitude rather than because of its issues. Dynasties have begun and ended in the world since history began, but the fall of the Manchu dynasty affects the world because one-third of the human race is concerned in the issue, and because within a comparatively short time that vast number of people have thrown their weight toward progress.

The subject which I have chosen is, "The Significance of the Chinese Revolution from an Educational View-point." I have already hinted at what this significance is. Education has always been China's glory, and the educational view-point is the only true vantage ground from which to get a clear understanding of the revolution.

The significance of the revolution does not lie in the magnificent training of troops which a few years ago used bows and arrows and sharp farm implements, even as some did in the onslaught against Nanking. It is not the skill with which Mauser rifles, Krupp guns, wireless telegraphy and aeroplanes have been used both in defense and offense that makes this revolution noteworthy. Its significance does not lie either in the recall of the man most hated by the Imperial Government and feared of all Chinese modernists, Yuan Shi Kai. Its significance is in the fact that for years Chinese young men have been studying in Occidental colleges the principles which should underlie good government, and are now applying those principles. Its significance lies here: That it is an educational revolution, thought out by scholars, started by scholars, and carried to a great conclusion by the most scholar-

ly people in the world. For is not the test of scholarship the ability to successfully apply the knowledge imparted by teacher to pupil? The American revolution was precipitated by excessive taxation; the French revolution by the oppression of the poor. But the Chinese official has grown rich off the spoils of office no less than the Manchu; and Chinese and Manchu alike have plundered and oppressed the poor. Neither of these causes has been sufficient to awaken the spirit of rebellion. The cause is to be sought in the hearts of Chinese scholars.

Strange as it may seem, the decisive blow against the Manchu dynasty, which has been in power since 1644, was struck by the late Manchu Emperor, Kwang Hsu, a scholar of the first rank. Kwang Hsu was the actual ruler of China less than six months, but during that time his edicts rivaled in rapidity the famous messages of Ex-President Roosevelt, and were far more significant in history-making importance than those which issued from the White House. This emperor was a thorough scholar, and during the time of his minority had stored his mind with western knowledge, including the principles of the Christian religion. When he came into power he at once began introducing reforms in order to make his empire one of the sisterhood of nations. His first step was the establishment of an Imperial University in Peking, in which modern science should supersede ancient classics, and the abolishment of the time-worn essay on impractical themes.

Kwang Hsu paid for this stride through countless centuries of time-old customs at first with his political life, to be followed shortly by his assassination; but he has left as an everlasting memorial the introduction of modern scholarship into the oldest nation on earth. It was this entering wedge which has split the old empire into fragments. Before the short reign of Kwang Hsu, China

studied only the glories of the past. He only was a scholar who knew accurately what China had been. What she was then, or might become, had no interest whatever. "Knowledge is power," and with the introduction of knowledge China learned her power. She compared herself with other nations territorially, industrially, mineralogically, agriculturally, and found the comparison agreeable. There was but one point which brought chagrin: Modern history revealed her slavery. For hundreds of years she sat and dreamed of the olden golden days, until she imagined those days were running still their happy course. But when Kwang Hsu waked her from this dream she saw in him, and in his clan, her conquerors and enslavers. Like a giant she has risen in her wrath and smitten with deadly hatred the hand that electrified her with strength. The pathos has its most fitting climax in the baby nephew of this great reformer being made to proclaim to all the world, "It was all my fault." Poor little babe! What is the fault with which you so pathetically accused yourself?

Let us turn now to some of the practical results of this revolution of a nation's scholars.

The immediate causes of the revolution are two: Hunger and Hatred—Hatred of the dynasty which by its impious disregard of the people governed caused the hunger. But, again, I call your attention to the fact that it was education which awakened the people to the knowledge of the cause of their hunger. Graft and political intrigue made the great brilliant dynasty of the Manchu race odious in the eyes of the industrious millions of China, and the retribution has come quickly and terribly.

The first result of awakened scholasticism was to reveal the power of the people, and the people once aroused the old order must inevitably be at an end. It has taken many years to awaken this sense of responsibility on the part of the people. It has seemed to be practically impos-

sible to place responsibility where it belonged. For instance, if a robbery were committed no attention would be paid to it by the authorities until pressure had been brought to bear by the robbed. He would promptly be assured that the thieves had escaped (which was literally true, but not comforting), and that nothing could be done (which was not true, and therefore comforting). If sufficient pressure could be brought to bear punishment would be meted out, but no one supposed it was necessarily the real thief who was punished. No responsibility was imposed or assumed. A price had been offered to some one to assume punishment to satisfy the demands of a fanatical sufferer who was so unreasonable (!) as to demand redress for being imposed upon, and if the price were big enough some man could easily be found who would be willing to even be put to death if necessary, tho he may never have heard of the person who had been robbed, or know that a robbery had been committed. It was a form of life insurance by which one could provide for his family better by dying than by living.

This was the old order, which is old not only because it was in vogue many years ago, but also because it is now superseded by a new. Last year one of the missionaries in the station where I was staying was struck by two ruffians while itinerating in the country, beaten and left for dead by the roadside. Scarcely had the deed been perpetrated when men of the village gave aid to the injured man, seized the assailants and dragged them before the local magistrate. The Governor of the province was notified at once. He immediately ordered the would-be murderers beaten and imprisoned, and called in person at the missionary compound, placing an escort at the disposal of the physician to accompany him to the village where the assault occurred, and convey the injured man to the city. It must, in justice, be said that there were circum-

stances which made this action on the part of the chief magistrate politic, but it is a straw showing the direction of the wind, and those who know China best can not help being impressed by the fact that even the Governor of a great province should, for the sake of policy even, take such prompt action. In the revolution the lives of foreigners were wonderfully safeguarded by both imperial and revolutionary troops. The cause? Diplomacy. But where did the sense of diplomacy awake in the minds of soldiers who until recently have occupied an exceedingly low place in China's social scale, and have been noted more for their rioting and brutality than for righteousness or bravery? The same captains who led them to rob and pillage are now leading them in the path of order and obedience. Where did it come from? From the new scholasticism, which has raised the ignorant soldiery to the rank of scholar. The system of education set forth by China's scholars includes military and naval schools, a university in each province, colleges in every important city, high schools everywhere, and common, primary schools for both boys and girls without number. Adequate provision for the complete education of more than 50,000,000 pupils have already been made. So thoroughly established is the scholastic spirit in China that it is a mighty monument to education to be able to point to the awakening of over 400,000,000 people to a sense of nationalism of the most advanced type in the space of a few years. What a foundation, deep, solid and enduring, has been laid in ages past! Upon that foundation is being built a superstructure that is worthy of the foundation, but which can not be too heavy for it to bear.

Another great result of this scholastic revolution appears in the kind of government demanded by this newly awakened people. The wildest admirer of China's greatness did not dream of a republic. He scarcely

dared hope for a constitutional monarchy. Whence came the spirit of republicanism among a people whose emperor rules by right of Heaven's appointment? Less than a dozen years ago it was the business of the rulers to rule—the ruled were too busy attending to their own affairs to bother with governmental affairs. Even the Boxer uprising, bringing in its wake the exorbitant indemnity tax, was of little concern to the people at large; the tax being presumably just so much more graft to fill the capacious sleeves of the local mandarin. It was the business of the ruler to rule, as it was the business of the farmer to till the soil. We are even yet asking, Where was the idea of the republic born? For answer we must go back in China's history 2,500 years. China's great sage, the illustrious among earth's great scholars, Confucius, gave birth to the Chinese Republic. To the disciples of China's great scholar is to be given the honor of forming the greatest republic on earth from the standpoint of territory and population. It could not belong to the students trained here, for most of China's foreign trained students have received their education in England, Germany, and Japan, all of which are monarchies, not republics. Had it been due to the modern student, the promised constitutional monarchy would have been loyally upheld. It is not due to the army, for the best trained soldiers are Manchus. And Chinese have never followed the lead of the soldier because he is a soldier, as the French and Germans have done, but only because his cause may be right. The soldier must follow the will of the people. It is not due to the agitators, even those as eminent as Dr. Sun Yat Sen; for they have appealed only that Manchus may be driven out, and the Chinese put in their places. They have pleaded only for a change of dynasty. Even as illustrious a diplomat as Dr. Wu Ting Fang said in a recent interview that he was greatly surprised at the demand for a republic on the part of

the people, and it was not until he was offered the post of foreign affairs in the proposed republic that he could bring himself to believe it was a reality. The whole world is amazed at the turn affairs have taken.

I was talking with a Chinese scholar last summer regarding the political and religious situation in China. He was deploring the reign of the Manchu dynasty, and lamenting the subjection of the Chinese race. During the conversation he made this statement: "Confucius taught that every man, no matter how low in the social scale, is responsible for the good government of the country. The people are to see to it that those in authority are ruling righteously." In a word, Confucius taught the sovereignty of the people, and to a greater or less degree the people have always exercised this sovereignty. This same young man remarked further, when asked why there was not a revolt against the Manchus, that because the soldiers did not know the ancient classics they were willing to fight for whatever power paid them the most money. "But," said he, "the time is coming shortly when they will know, and when they do they will join with us scholars in establishing our sovereignty, no matter at what cost." The time of knowing has come, and China is putting into effect the teachings of her greatest leader, as he is among the greatest leaders of the world.

A third result is the breaking down of the walls of superstition. Centuries upon centuries of learning and study have not been able to eradicate superstition from the Anglo-Saxon race. I was at luncheon only a short time ago with a number of highly intelligent men and women, when suddenly, in awe-stricken tones, one of the company said, "Oh, there are thirteen of us at table!" "Oh, well," said another, "two of the children are taking one portion of food between them, so it is the same as if there were only twelve." But what in the name of twentieth century scholasticism put

it into the head of this otherwise intelligent person to make such a remark, and in such a tone? What possible effect could it have on one's digestion to be one of a company of thirteen? It is too bad that the fact that the day was Friday was not also mentioned.

It is always an interesting psychological experiment, after such a remark, to wait until the incident is forgotten, and then to introduce the subject of the opening of mines in China. A member of the company always accompanies one with the general question, "Do they really have things to mine out there?" As if all the minerals in the world had been put under the sacred soil of the United States, and "out there" were somewhere in space not definitely defined, as, indeed, it seldom is in the questioner's mind. It gives one the desired opportunity, however, to tell of the rich deposits of coal and iron, of gold, silver, and copper; enough not only to supply the needs of China, but of the whole world for many hundreds, perhaps thousands, of years, and to tell how superstition has kept the people poor when they might have been rich if these mines had been opened. Upon this comes the question, "Why don't they open them?" And the reply, "Because it would disturb the earth dragon, and cause an earthquake"; while the chorus responds, "Oh, how silly!" Isn't it? It makes one long for the time when the Chinese shall be "educated and civilized" up to the point of knowing how very unlucky it is to sit down with thirteen at dinner, or to see the new moon over one's left shoulder.

But education has revolutionized the superstition which has hindered advance in the mining industry, and the revolution has created a demand for the things which the Chinese earth contains.

It is impossible to separate religion and superstition in China, and when the progressive ideas were promulgated by Kwang Hsu he ordered that

a number of the temples should be cleared of their idols, and the buildings converted into modern schools. The priests of China, who ought to be the leaders in purity and right living, are the most immoral and despised class in the empire. Yet they have a wonderful power over the people. Again, we appeal to the scholastic spirit of this great people to show that in so far as this revolution has touched religion, it has been a purifying influence.

It is within the province of this paper to state the primary reason for this revolution. The daily papers and periodicals have, almost without exception, declared that it started by the government demanding the control of the trunk line railroads, and negotiating foreign loans for that purpose; while private companies desired to keep the control completely in Chinese hands. The floods in the Yangtze Valley furnished famished recruits by the thousands, demanding bread at the hands of those in power on both sides with such importunity that precipitate action had to be taken regarding the foreign loan of \$30,000,000.

This is what historians call the "immediate cause," but it is not the primary cause. That is to be found, as historians who are reliable authority will point out in after years, in the influence of the foreign missionary: The person least of all interested in the form of earthly government under which he labors; working under all kinds of government, from the Absolute Monarchy of the former Turkish Empire down to the "Might-Makes-Right" government of the savage African tribe.

Wherever he has gone the missionary has taught and educated. Carrying the highest principles of Divine sonship and human brotherhood as his evangel, he has ever sought for points of contact and illustrations in the writings and traditions of the people among whom he works. In

order to do this he has been compelled to find the very best that those writings and traditions contain, for their very best is still far below the message which he brings. This searching for the best in Chinese literature has called the attention of his hearers to the foundation principles of their religion, which has likewise been their government. Thus have Chinese classics been placed side by side with Christ's teachings concerning His kingdom of righteousness, and the very comparison has awakened a desire on the part of thousands of Chinese scholars to establish more firmly the best principles of Confucianism, which, as I have already pointed out, while clearly stating the duty of the people to the government, yet makes the voice of the people the deciding factor in governmental affairs.

And what shall we say of the influence of those who have come directly under Christian teaching in mission schools, and have learned experimentally of the freedom in Jesus Christ? At present there are 3,136 such schools, with over 80,000 pupils. Eighteen of these are of university rank, with a thousand pupils; 130 theological and normal training-schools, with 2,500 pupils; 438 boarding-schools, with over 20,000 pupils; 2,538 elementary and primary schools, with more than 55,000 pupils, etc. Wherever Christianity has gone there has gone the spirit of liberty and freedom, and China has more than 500,000 who are openly and on record as being in sympathy with Christianity, and studying its doctrines. I believe I am right in saying that the present struggle for freedom on the part of this mighty empire is due to the unconscious influence of the missionary body, and to the wonderful power of God's Spirit working through His Word to lift one-third of the human family in one mighty movement to freedom and world-wide responsibility.

THE MISSIONARY'S POINT OF VIEW *

A FIELD PICTURE OF THE REAL MEANING OF RETRENCHMENT



HE missionary sat in deep thought. The look on his face was sad beyond expression. In his hand he held a letter which he had just been reading. Evidently it had brought him disquieting news. Many minutes he sat motionless. Suddenly he fell upon his knees and began to pray:

"O God, Merciful Father in Heaven, have pity upon my poor people! Help me for their sakes to bear this stroke. Teach me what to say to them. O God, spare them this trouble. Open the way. Send Thy Spirit upon the homeland, that this great sorrow may not engulf us. How long, O Lord, how long?"

When he rose, the lines of care were deepened, and the buoyancy of manner was gone. He acted like an old man, stricken with palsy, yet he was in middle age and fullness of his powers. He had come to the crisis in his faith.

Yes, after all these years of Christian belief and life and service in the mission field, he was now meeting his hardest spiritual test. The confidence he had reposed in the church seemed slipping from beneath his feet. More than that, the confidence he had known as a servant of God—the reality of his own personal faith—seemed shaken by this new experience. It was the critical hour.

What had brought it upon him? What was in the letter received that hour from the rooms of the Foreign Society in Boston that had stricken him as swiftly and pitilessly as a jungle fever or the plague?

The letter was full of tenderness and sympathy, of personal regard, of brotherly kindness. The secretary had done everything in his power to soften the stroke. But he was compelled to say that the Baptists had not given enough to meet the budget, that the debt was now very heavy, and that retrenchment was inevitable.

The board recognized the justice of his plea for a helper, but not only must refuse that, but did not see how his own work could be maintained while he was on leave. Perhaps he could suggest a way, etc.

So this was the outcome of his long years of self-sacrifice. Worn out, absolutely needing change of climate, he must leave his field without a leader, when the demands were greater than ever. The pleas from the out-stations had been so pitiful that they had taken his last ounce of nerve force. He had dreamed of reinforcement, and awakened to *retrenchment!*

The fateful word burned itself into his brain. Oh, if only the church members at home could know what that word meant to the missionary on the field, surely they would never allow it to be heard again! Had they ever practised retrenchment? The last report said 64 cents a year per member for foreign missions—yet the field-work must be crippled! His people must be left—.

His people! That was the crushing thought. It was not merely that they should be left without a shepherd; but *how could he explain to them?* What could he say for the Baptists of America, living in the Christian land of liberty and light? How could he save the faith of his people in Christianity, when Christians knew how millions of heathen were dying without knowledge of a Savior, yet could not give 100 cents a year to send the Gospel to them?

Again he sank on his knees: "Father, forgive them, they know not what they do!"

They found him as he had fallen. Providence spared him the humiliation of explanation. His death might save his people's faith. For him it was not retrenchment, but enlargement!

* From *Missions*.

EDITORIALS

SOME DEFICIENCIES IN MODERN MISSIONARY WORK

THE work of making Christ known and worshiped is the greatest work in the world and the greatest men are engaged in it. But there are some tendencies that need to be watched and corrected. Among these we note:

1. The mistake of *concentration* instead of wide *diffusion*.

The error of *Babel*—aiming to build up gigantic centers of civilization to avoid being scattered and lost sight of. This error has been repeated all through history. It has resulted in a great civilization but a comparatively limited range and scope. Christ's method is *diffusion*. The early church remained in Jerusalem till driven out by persecution. Worldly enterprise would concentrate and converge rays into one burning focal point. Christ would scatter and diffuse—make the light less intense at one point if need be, that it may be spread more widely and the darkness be less intense.

2. The mistake of selecting special fields, instead of regarding the *world* as the *field*. Man's selection is often guided by selfishness or at least short-sightedness. Fields attract by their climate, intelligence of the people, comparative civilization, receptivity for the Gospel. God's rule is directly the reverse. As Mary Lyon said to her pupils, "Choose work that no one else will undertake." If we look for the highest heroism in the mission fields we find it in the most unpromising and unfertile fields. *Allen Gardiner* at Terra Del Fuego, *W. A. B. Johnson* at Sierra Leone, *Coleridge Patteson* in Melanesia, *John Williams* on Tahiti, *Mackay* in Uganda.

The fields God has most blest are often the very fields man would have passed by: Madagascar, Korea, Hawaiian Islands, Zululand.

3. The mistake of consulting personal *affinities*—culture, elegant and refined tastes, enjoyment. This is the spirit of caste which is the enemy of all true religion. The keynote of all missions is *self-forgetfulness*—self-oblivion.

4. The mistake of undue dependence *upon organization*—machinery. The only power to convert is that of the Spirit of God and the Spirit works in answer to *prayer*. The subtle and acute Hindus are not brought to Christ by logical argument or felicitous illustration. A young man in the Christian School of India who took the prize in Christian evidences, confest himself unmoved by his studies.

The success of missionary work has been always in proportion to the self-sacrifice involved, the dependence on the Spirit of God, the earnest and united supplication of the people of God, and the place given to the living and the written Word of God. Organization, energy, planning, and tact are necessary but they are of secondary importance. A. T. P.

THE MISSIONARY REVIEW

A Backward Look Over Thirty-Five Years

THE type of the missionary magazines has changed greatly in the past thirty-five years.

Then men and women who knew how to write well and who at the same time were familiar with missionary principles and work were few in number; now they are a host.

Then the literature of missions was meager and had to be created; now it is practically impossible to keep pace with the output of missionary books.

Then the style of articles printed concerning missions savored of the sermon, the personal letter or an appeal; now a literary quality is demanded, with a strength of purpose and a reliability in facts, that give

missionary papers a value of their own apart from their worthy subject and aim.

Then few missionary books and periodicals were illustrated and those that used pictures were content with few cuts and poorly executed productions; now art and photography have given us a wealth of diagrams and half-tones that make pages attractive to the eye and bring the world to view.

Then Missionary interest was chiefly local and denominational—it was difficult to lead men and women away from provincialism; today interest is increasingly world-wide and non-sectarian.

Then "Missions" referred almost wholly to simple preaching; to-day the word includes education, industry, medical work, literature and a host of other branches.

Then missionary literature was used chiefly for propaganda—to raise money—and papers and leaflets were given away freely; to-day these publications in book and magazine form bring prices as high as that paid for other literature and they are worth it. People readily pay for the instruction and entertainment they receive through the modern type of missionary books and magazines.

THE MISSIONARY REVIEW OF THE WORLD has just completed thirty-five years of life. It inaugurated a new kind of missionary monthly—independent, outspoken, practical, with world-wide interests, and a literary quality. It has brought to light many a worthy cause and noble but unknown worker; it has stood for the spiritual ideals and principles taught in the Bible and has advocated the closer cooperation of the Missionary Boards and a more careful study of conditions and methods. For years there was no other missionary periodical that discuss the science of missions on any broad basis. To-day there are several monthly and quarterly reviews that are devoted to the more scholarly study of the subject. It seems therefore wise to the EDI-

TORS to change somewhat the character of the REVIEW during the coming year—making it somewhat more popular in style and contents, and leaving the scientific and heavier topics and discussions to such quarterlies as *The East and the West* and *The International Review of Missions*. This does not mean in any sense a change of viewpoint or a departure from the basic principles for which we have stood, but rather a presentation of facts and theories in a more popular form—suited to general readers, to pastors and intelligent laymen and women who seek information and inspiration for themselves and that they may pass it on to others.

A FORWARD LOOK

During the coming year the departments of the REVIEW will remain the same.

The Signs of the Times will discuss briefly the noteworthy movements, at home and abroad, that indicate the tendencies and progress of the Kingdom of God.

The Leading Articles will consist of strong, stimulating papers on the spiritual Biblical basis, methods, and power for missions; the great achievements, the heroes and heroines of missions; the life-stories of native Christians; various aspects of non-Christian religions as contrasted with Christianity; brief articles from native converts themselves; letters from travelers; papers on various forms of Home Missions—frontiers, negroes, Indians, foreigners, eskimos, etc.; the achievements and methods of local churches and other organizations in behalf of missions.

The Selected Articles from other magazines and books will keep our readers informed of what others are saying and will give a wide range of acquaintance with many of our best missionary periodicals.

The Editorials will discuss the current thought of the day, the principles of missionary endeavor, and the standpoint and policy of the REVIEW on various matters.

The Missionary News will be gathered most carefully, month by month, will be digested and served up in the most palatable form—condensed, spicy and reliable.

Books for the Missionary Library will be reviewed by those who know missions and know books. The aim will be to keep readers informed of what is most worth reading and circulating in recent volumes that relate to home and foreign missions, non-Christian religions and mission lands.

The best of writers on this vast range of subjects will contribute to make the REVIEW unequalled as a missionary periodical. Photographs, cartoons, diagrams and other types of graphic art will be extensively used to make the REVIEW attractive and impressive.

A PROGRAM OF TOPICS

A general program of topics will be followed for the year—with a view to covering the whole world in twelve months. The order will be as follows:

January. The World View. The Home Church. Unoccupied Fields. The Missionary Message.

February. The Chinese Republic. Chinese Religions. Orientals in America. The Native Church.

March. Mexico, Central America and the West Indies. City Missions. Foreigners in America. The Social Problems of the Gospel.

April. India, Burma and Ceylon. Hinduism and other Religions of India. Educational Missions.

May. Central Asia. Siam, Laos, Malaysia. Buddhism. Mountaineers in the Southland.

June. Africa and Madagascar. The Negro in America. Fetishism. Industrial Missions.

July. Arctic Lands. The American Indian. The Islands of the Sea. Australasia.

August. Papal and Protestant Europe. Roman Catholicism. Missionary Conventions and Missionary Reinforcements.

September. Japan, Korea and For-

mosa; Shinto. Politics and Missions.

October. Moslem Lands: Turkey, Persia, Arabia, etc.; Mohammedanism. Greek Catholicism and Greek Lands: Russia, Greece, etc. Cooperation and Unity.

November. South America; Frontier Missions in North America. Mormonism. Prayer and Missions.

December. The Jews and Jewish Communities; Missionary Literature. Principles and Ideals of Missions. The Progress of Missions.

ST. PAUL'S MISSIONARY PRINCIPLES, III

The Law of Accommodation. "I am made all things to all men, that by all means I might have some." Paul identified himself with every class of men whom he met and sought to save. Christian character is sometimes rigid and frigid in its inflexibility. We know very little about bending and stooping. We have our inborn, inbred peculiarities; we call them characteristics because they seem inseparable from character. Our high intellectuality lifts us above ignorance, our refined taste above coarseness, our wealthy associations above the environments of poverty. We are prone to consult our affinities. And so society separates into little groups of those who are like-minded. Self-love degenerates into selfishness; we become comparatively isolated, and do not touch the great mass of humanity sympathetically, savingly.

The Apostle Paul had everything to tempt him to a similar isolation and separation. He was a man of royal mind, enriched with imperial culture. He had refined sensibilities and he was delicately organized. All his emotional and affectionate nature was built on the most exquisite pattern. He had the strength of manly courage and fortitude, with the tenderness of womanly sympathy and sensibility. He was aggressively active, yet his energy and activity were qualified by the passive virtues.

Such a man was one most likely to

retire into the comparative exclusion and seclusion of a few cultured friends. He might have been at the head of an academy, or a court, or an army, but he would have been naturally the center of a small circle of intimate associates.

But Paul had beneath his life a principle of accommodation. He saw all men in a lost condition, and so terrible was spiritual alienation from God that in those measureless depths all comparative differences were lost, as in the star-sown depths of illimitable space. He forgot his intellectual gifts and graces, his fine sensibilities and selfish affinities in one burning desire to save men. To the Jew he was a Jew, that he might gain the Jews; to those who were under the law or without law, he was himself in the same condition, that he might save them. He sacrificed no principle, he denied no truth, he compromised no eternal verities, but he got down to every other man's level and *from his point of view* looked at life and duty, law and penalty, sin and salvation.

4. Seeking the Profit of Many

Paul was moved by the *Principle of self-abnegation*. "Not seeking mine own profit, but the profit of many that they may be saved." Mark, not even his own *profit*. There are many who get where they forego *pleasure* for other's profit, but Paul surrendered even his own *profit*. He simply *lost sight of himself* in his passion for souls.

Only in the light of this marvelous enthusiasm for God can we interpret Paul's self-limitation. "I determined not to know anything among you save Jesus Christ and him crucified." Wisdom of words he could forego lest the cross of Christ be made of none effect. Literary ambition beckoned him on to receive its shining crown, but he forgot all else in that absorbing passion. He could say with Count von Zinzendorf, "*Ich hab' eine Passion, und die ist Er, nur Er.*" (I have one passion; it is He, only He.)

In this flame of devotion to his

Lord all else was consumed. The lust of gain, of applause, of pleasure, of office, of power, of achievement, all burned as to ashes in those inward fires that left only the image of his Redeemer to survive and glow the more brightly. Of this self-abnegation there is no expression more sublime than that in the epistle to the Colossians (1. 24), "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

To be crucified with Christ was a reality to such a man. It meant a cross and a death to self in order to save others. Christ's death saved no human soul. It only made salvation possible. The word of God is but the declaration of the terms of salvation. The Holy Spirit must take of the truth and blood and apply them to the soul. But how does the application come? *By human agency*. The believer is a witness and a herald; he tells the story of redeeming love, and he adds his own experience to attest the word. The Holy Spirit uses that believing testimony to convince the reason, persuade the heart, and move the will. It may be reverently said that the blood of Jesus *plus* the witness of the word, *plus* the work of the Holy Spirit, *plus* the believer, save sinners, for, each in its own place, all together are used by God to accomplish the salvation of the lost. God might have saved men immediately. He chose to do it mediate. Hence Paul needed to fill up what was behind of the sufferings of Christ in his own flesh for his body's sake. He was ever ready to suffer with Christ and bear in his body the marks, *stigmata*, of the Lord Jesus.

Paul's success in evangelism is no mystery; it is all an open secret. Give us one man, moved by such principles of evangelization, obligation, accommodation, abnegation, and again the history of humanity shall show a man who in one generation will compass the known world with the network of his personal labor and make a continent echo with his testimony!

WORLD-WIDE MISSIONARY NEWS

AMERICA

Foreign Students in American Colleges

IT is stated that among the regular students at American Colleges and universities during the year 1911-12 there were 4,856 from foreign lands. Mexico sent 294 and the West Indies 698. The Far East sent many, namely, China, 549; Japan, 415; Korea, 21, and the Philippine Islands, 123, furnishing thus almost 23 per cent. of all the foreign students. The importance of making these future leaders of their people acquainted with the Gospel, that they may return well equipped to do something worth while for their people, is apparent.

Medical Missionary Conference Meeting

THE fifth annual meeting of the Medical Missionary Conference will be held at the Sanitarium, Battle Creek, Michigan, beginning December 31, and holding over January 3. These conferences have for their chief object the encouragement of the medical branch of missionary work. A very cordial invitation is extended to all Christian missionaries to attend this conference, all members are to be entertained free for one week by the institution. Inquiries may be addressed to The Medical Missionary, Battle Creek, Mich.

The Cost of Missionary Administration

SAYS the Missionary Board of the United Presbyterian Church:

"Such statements as these are commonly repeated: 'It costs a dollar to get a dollar to the heathen,' and 'It costs three dollars to get a dollar to the heathen.' The story is told of a man who, having given \$5.05 to missions, was asked why he gave such a peculiar amount. 'The five cents is for the heathen, and the five dollars is to get it there,' he said. Business men say it is very econom-

ical administration when they keep within 15 per cent. Does it cost so much for mission administration? How much of our money really reaches India, Egypt and the Sudan?

"The records of the foreign board, which are published and distributed widely throughout the country show that of every dollar paid into the board treasury, one-half of a cent goes to pay the interest on money borrowed because of irregularity in the Church's gifts. Eight-tenths of a cent is expended on literature and missionary advertising which bring in other gifts. Two and eight-tenths cents go to expenses of administration. Of every dollar, 95 9-10 cents go directly to the work. Not 50 cents to get 50 cents there; not 75 cents to get 25 cents to the field; not \$100 to get \$5 into those dark lands. No! It takes less than five cents to get \$1.00 to the field."

A Banner Year for Presbyterians

THE fiscal year of the Presbyterian Board of Foreign Missions (North) closed March 31. It was a banner year. The income reached the unprecedented total of \$2,046,793. This puts the Board in the lead as having the largest income of any foreign mission board of the world. For the first time in its history, it has passed the figures of the Church Missionary Society of England. One notable feature of the year's giving were the offerings of \$596,000 from the women of the church, aside from the gifts of the congregation. The Sunday-schools gave \$76,000 for foreign missions. The Board began its work in 1837. The receipts for the first year were \$44,548.

Each year the officers and members of the Board devote several days in June to a conference with the newly appointed missionaries. The Board

is this year sending 106 new missionaries to the front. Of these China receives a larger number than any other field. Twenty-four recruits are going to the 6 missionary districts into which the Presbyterian work in the republic is divided; 7 have been detailed for service in Africa and 14 for the 2 missions in India. The others are divided in small companies among the missions in Japan, Korea, Guatemala, Mexico, Persia, the Philippines, Laos and Siam. A number of those under appointment have not yet been assigned to any definite field.

American Slavery in 1852 and 1912

THE *Record of Christian Work* calls attention to the fact that, while the present year is the fiftieth anniversary of the issue of "Uncle Tom's Cabin," white slavery is amazingly strong in the United States. Miss Jane Addams has stated in *McClure's Magazine* that little girls of incredible youth have been saved from white slavers in Chicago. She said, "Quite recently I visited a home for girls against each of whom stood a grave charge involving the loss of chastity. Upon each of the little white beds, or on the chair standing beside them, was a doll belonging to a delinquent owner still young enough to love and cherish this toy of childhood."

Is it not time that American Christians arise and destroy the terrible coalition of the brewing interests and the politicians which is intimately related to the white slave traffic in Chicago, and probably everywhere else?

Water Street Mission, New York

THE trustees of the old McAuley Water Street Mission are erecting a new building, and all that is needed to finish it free of debt is \$25,000, five thousand of which has been subscribed on condition that the balance is raised. The work is not one that aims simply at the reformation of men, but it aims at their regeneration, and it has been the instrument in God's hands for the rescue of thousands of drunkards and criminals. It

was opened forty years ago, and its influence has been felt all over the Christian world.

The Gospel in Porto Rico

FIFTEEN American missionary societies have work in Porto Rico. They report 167 missionaries, 120 church organizations and 9,692 communicants. The Methodists report the largest membership, 2,524; while the Presbyterians are second with 2,415 members.

A New Tribe of Eskimos

BISHOP HOLMES of Athabasca tells in the March issue of the *C. M. S. Gleaner* of the recent discovery by Mr. Stefansson, a Norwegian anthropologist, of a new tribe of Eskimos, one thousand strong, in the region of Copper Mine River, north of Great Bear Lake (on the Arctic Circle), and another tribe of about the same number in Victoria Land, an island of the Arctic Sea. Of the latter it is stated that they still live by their bows and arrows, that stone implements are still in use, and that they had not previously seen the face of a white man.

Christian Activity of the Volunteers

THE Volunteers of America, with General and Mrs. Ballington Booth as leaders, have decided, through their Grand Field Council, just held in Cleveland, to appoint advisory boards of not fewer than five leading citizens of each city in which Volunteers have considerable philanthropic work. The Council also named a board of five members of Volunteer organizations to supervise Sunday-school work, which is growing among Volunteers. Almost 35,000 families were helped last year in the poor sections of large cities, and 640,944 persons were fed with substantial meals. Homes of Mercy cared for 5,000 women, and almost 40,000 lodgings were given in the year. In the medical dispensaries 14,000 new cases were treated, and 17,767 old ones cared for, or almost 32,000 cases in all. Nearly 1,000,000

persons attended the indoor Sunday and week night meetings, and 2,700,-000 the outdoor meetings. The Prisoners' League, the special work of Mrs. Booth, has now 72,000 members, and of discharged prisoners going under Volunteers' care, 79 per cent. are living reformed lives. By correspondence and service the Volunteers are in touch with 80,000 men who are to-day behind prison bars.

EUROPE

Roman Catholic Missionary Education

GERMAN Roman Catholics have entered upon a campaign of missionary education among their people. A year ago a scientific missionary magazine, *Zeitschrift für Missionswissenschaft*, was founded. Its editor, Professor Schmidlin, is the first Roman Catholic professor of missions in the University of Munster. An illustrated and well-edited family magazine, *Die Katholischen Missionen*, was also founded in imitation of Dr. Julius Richter's *Die Evangelischen Missionen*. This winter, courses of lectures on missions have been announced for the students of the Universities of Munich, Strasburg, and Breslau by Roman Catholic teachers. From September 1st to 3d the first Missionary Conference (*Ferienkurs für Missionäre*) was held in Löwen, at the suggestion of Father Wilhelm Schmidt, of Steyl, the founder of the publication *Anthropos*. It was attended by about 40 delegates from missionary societies, universities, and other institutions, and a local committee in Löwen, with Cardinal Mercier as chairman, and an international committee, were organized as a kind of "continuation committee." Thus, the Roman Catholic Church in Germany has begun to interest itself in missionary education as a help to increased interest in missionary work.

Success After Long Waiting

PRINCIPAL McCAIG writes to the *London Christian*: "Pastor Fetler, through the blessing of God, is touching the heart wonderfully in Riga, where he has been holding a

mission for about two months. Theatres, halls, and churches have been crowded with people anxious to hear, and the Spirit of the Lord has been working mightily, so that many hundreds have professed conversion. The work has culminated in the purchase of a Greek church and its transformation into a house of prayer, a house for the Gospel. The friends had been praying that God would give them a place to hold the meetings and reach the multitudes. When they learned that this fine, large, well-built wooden church, formerly used by the military, was for sale, Mr. Fetler at once sought to secure it, and, tho others were eager to purchase it, he succeeded in getting it for £3,800, including the fine piece of land on which it stands and another plot adjoining—payment of £1,000 to be made on purchase, the remainder in instalments spread over five years. So great was the enthusiasm of the council and friends that at the first meeting to consider it they gave and promised £700. The property is now theirs."

A Church Without a Mission

OUR attention has been drawn to the Reformed Church in Hungary, particularly by the reports of delegates to it from the Presbyterian Church in Ireland and the United Free Church of Scotland, which have been published in the denominational papers.

The church has a history mostly written in blood and tears, because its dwelling-place is upon the plains of the Danube, which were the battle-field between Moslem and Christian for centuries, and it has suffered hardship and persecution from Roman Catholicism for many years, openly until religious toleration was declared a hundred years ago, and more or less secretly since that time. It counts almost three millions of souls, and has more than 2,000 ordained men in its ministry. Many of its lay members occupy positions of great influence in Hungary, and the church buildings are imposing in appearance

and built for large congregations. Its five theological seminaries are well filled with students for the ministry. While its worship is marked by the most extreme simplicity, the congregational singing, carried on without choirs, is hearty and voluminous, since men as well as women take part in it. But there is no public reading of the Scriptures. Sabbath-schools are few, tho the children attend the regular services, and the attitude of the Church and her ministry toward the observance of the Lord's day is, to say the least, quite "continental."

And this church, old, large, influential, has no missionary work at the present time! Within her boundaries live Slovaks, Rumanians, Ruthens, Jews, and Gypsies, whose languages are easily acquired by her members, who are highly gifted linguists! Her geographical situation is such that Islam offers a continuous challenge to her! Yet, no active missionary effort!

Recently, a lady, a member of the Reformed Church of Hungary, has gone to Africa. God grant that this prove the first step toward missionary activity worthy of a church with such glorious past and such encouraging present.

EUROPE—GREAT BRITAIN

A Notable Missionary Conference

DURING three days in June a conference of more than ordinary significance was held at Swanwick, Derbyshire, the conference headquarters of the Student Christian Movement. A direct outcome of "Edinburgh, 1910," this gathering was representative of all the denominations, the secretaries and officials of over 40 different societies meeting for free discussion and mutual counsel. The note of the gathering was unity and cooperation, and the proceedings throughout were marked by a deeply spiritual atmosphere. Among the subjects and plans discussed were the following: (1) The formation of a body, composed of missionary workers and "experienced public persons," to conduct any business that may

arise between missions and governments; (2) the appointment of a Christian journalist, as an agent to supply the secular press with news from all the societies; (3) a plan for cooperation in producing and circulating missionary literature; (4) a scheme for a wide policy of medical and general education in China; (5) a proposal for raising the woman missionary to the full status in council of her male comrade; (6) the home base, and how to make it rise to the challenge of the situation. A number of interesting and valuable reports were given from sub-committees appointed at the York Conference last year, and special attention was directed to the problem and opportunity of China at the present juncture.

The S. P. G. Summer School at York

THE sixth annual summer school meeting of the S. P. G., held at York, June 29th to July 6th, was presided over by the Archbishop of York. The main features in the scheme of the school were the daily early Eucharist, Bible-study by Canon E. A. Stuart, and Intercessions, lectures by many eminent and able men, and evening conferences.

Socialistic Sunday-schools

WRITING on the spread of "Socialistic Sunday-schools," Rev. J. E. Linnell, of Pavenham, says: It is stated that some 13,000 or 14,000 children have already been induced to join these; and the movement is ever strengthening itself. These facts are too horrible to be believed. They are true, nevertheless; and any who will take the trouble to inquire into such matters will find that these schools, with their blasphemous teaching, their awful catechisms, etc., are, as one may say, "in full swing" all over the country. What the fruit from such seed will be one can not imagine without a shudder. Appeals for help to counteract the evil tendencies of the times are constantly being received by members of the churches.—*London Christian*.

ASIA—MOSLEM LANDS**Bibles Called For in Arabia**

THE American Bible Society, with the cooperation of the Arabian Mission of the Reformed Church, distributed 4,550 copies of the Scriptures in southeastern Arabia last year. The war between Italy and Turkey and the disturbances in Persia have poisoned the minds of the Arabs, awakened a spirit of Pan-Islamism and thus stirred up pronounced opposition to Christian missionary effort.

In spite of these difficulties, however, great progress has been made by evangelistic and medical tours in the interior of the country, especially in the mountains of Oman, where there are 1,000,000 people. The Khutbas, short sermons prepared in Moslem style especially for Mohammedans, are much desired from the colporteurs, tho the old suspicion against any Moslem seen conversing with a Bible colporteur still continues among these Arabs.

A Syrian Presbytery

DR. IRA HARRIS, of Tripoli, writes of the meeting of Presbytery in Tripoli: There are thirteen churches, including Tripoli and Homs, their combined membership being 539, with 1,219 church attendants and 1,317 Sabbath-school members. For all purposes the income of these churches was \$114,856. There were 42 additions last year. Dr. Harris says that a year ago pastors and people were very enthusiastic and took as their "battle-cry" the stirring words: "A soul for every member of the church." But the churches did not double in their membership. Only 42 were received. They felt deprest over the outcome this year. He says: "One reason for the failure is emigration. Out of the 539 members, 399 are reported as being at present in the United States and South America. They comprize the leading members of the church. Usually they are the men. Women and girls remain at home. It is the men and boys who emigrate, to make money for the family."

Christians in the Turkish Army

AN important event took place when, at the beginning of the Italo-Turkish war, the Sultan decided to call to the colors all non-Mohammedans, both Christians and Jews. At one time Christian children were seized and incorporated in the ranks of the Janissaries, but they were converted to Islam at the same time. To-day the Christians are incorporated in the Turkish army, but they preserve their religion. To-day all, Turks, Jews, Christians, are Ottoman subjects, sons of the fatherland, and called upon to defend it. The Christian communities are no longer insignificant minorities, weakly defended by their patriarchs, but vital parts of the organism.

If this association of Moslem and non-Moslem soldiers develops without incident, the brotherliness of the peoples in the Turkish Empire will have taken a great step forward.

German Aid Society for Christian Charity in the East

AT the time of the great massacres of Armenian Christians by the fanatical followers of the false prophet, in 1896, German Christians founded the German Aid Society for Christian Charity in the East. They decided to send out two laborers, one, a physician, to care for the sick, and the other, a minister, to care for the numerous orphans and to occupy Kharput, where American missionaries had been laboring since 1855. When the new missionaries reached Constantinople, the German Consul-General pointed out to them the great difficulties and discouragements awaiting them, but he was not able to shake their faith in the ability of God to overcome all obstacles. They went, in February 1897, to Kharput, where they took care of the poor and the sick, then they rented two houses in New Kharput (or Mesereh) and commenced the work among the orphans. Soon they had gathered 200 of them, when the Turkish Governor peremptorily demanded that the chil-

dren be sent away. The Lord aided, and the work was allowed to go on, tho under tremendous difficulties. Again and again the Turkish officials threatened to close the work, and sometimes the missionaries considered if it would not be wise to transfer the work to the American missionaries, who were less disturbed than they. But the Germans persevered, trusting in God, and now, after 15 years of work, they have 5 prosperous stations in Armenia. In Mesereh 500 orphans are looked after, while its schools accommodate more than 1,000 pupils. The 42 German missionaries and 72 native teachers care for 1,800 orphans in the 5 stations, while teachers, male and female, in 32 villages are in close touch with the work. A large, fine hospital has been built in Marash, while the influence for good of the work is apparent every where. The income of the society was \$132,332 in 1911.

INDIA

Laymen's Conference Proposed for India

AT the request of several laymen who have been attending the Pallavaram Camps of the Y. M. C. A. of Madras, a general meeting of the Indian Christian Laymen was convened some months ago, to consider the feasibility of holding a laymen's conference, at a secluded outside station, to meet the special needs of the employed men with a view to promote Christian fellowship and unity, to deepen their spiritual life, and to create indigenous missionary enterprise. A committee is now working out the details of the arrangements for the conference.

Women Care Nothing for Education

MISS ROBINSON, principal of the Isabella Thoburn College, Lucknow, in a letter to the *Indian Christian Messenger*, shows what difficulties confront those who would promote the higher education of the women of India. In this case poverty of money is not a chief cause, for money is lying unused. Says Miss Robinson: "If few Indian girls re-

ceive higher education, the fault is not with the mission schools and colleges, which offer every inducement. The missionaries would gladly see many times the present number of girls in their colleges and training schools. The Isabella Thoburn normal school, Lucknow, offers each year ten government stipends for girls who have passed the matriculation examination. Eight of these stipends furnish Rs. 20 per mensem, and two furnish Rs. 30 per mensem for girls who have some experience in teaching. This year only four students have applied for these stipends, all of whom are from the Isabella Thoburn high school. Last year only six of the ten stipends were used, and the year before only seven of the ten. The demand for graduates of this normal school to fill positions as teachers in schools in all parts of the United Provinces grows greater year by year, but the number of candidates that we have to offer for such posts is smaller each year."

Christian Ascetics in India

IN *The East and the West*, Mr. K. T. Paul makes a powerful plea for the evangelization of India by the means of an order of celibate wandering friars. He describes the pioneers of the method who are now at work, and shows that the Order of the Imitation of Jesus has been established with the view of developing the work. Two westerners—Brothers Stokes and Western—are now living the life of "celibate wandering friars." Brother Western attended the Edinburgh World Missionary Conference and made a fine impression on account of his manifest sincerity of purpose. Brother Stokes has become betrothed to a Hindu Christian girl, in order that he may be brought into still closer touch with the people. He thinks that this marriage will be a breach of the "letter" of his vow of celibacy, but it will be a keeping of the "spirit" of his pledge, because it will further the purpose for which he took the vow and bring him closer to the natives.

After his marriage Brother Stokes can scarcely claim to be a "celibate" still. While we have no doubt that these devoted men are doing much good, we believe that the Church consists of men, women and children who live in families and need the Christian pastor, who is the head of a well-ordered household and lives a simple, pure, and godly life.

Converted Through Reading the Bible

AN Indian clerk in a Madras railway office overheard the remark that the English Bible was the best book from which to learn English. He procured a copy from a friend, giving in exchange a volume of Renan, and set himself to study it, in order to improve his knowledge of English. Soon, however, the Book gript his attention, and he read it through once, twice, thrice. At length, convinced that Christianity was the true faith, and that Christ was able to save him from his sins, he went to the missionary who relates the story, and after a long conversation satisfied him that his knowledge was clear and experience definite. In the end he joined the church, won "to walk after the Lord" through the reading of the Scriptures.

Self-government and Self-extension

IN no part of the mission field in India has the native church reached such a high development as in South India, and nowhere else do mission organizations affect such large and influential communities. The nineteenth report of the work of the district church council of the Society in Tinnevely reveals steady progress. The society's grant was Rs 26,000; in 1910 it had been reduced to Rs 193, and ceases this financial year. The people's "sangam" (assembly) offerings in the same period increased from Rs 12,073 to Rs 31,497. The council is responsible for the oversight of work affecting 65,000 Christians ministered to by 46 Tamil clergymen and 800 catechists and teachers. The entire work of the mission, with

the exception of the boarding-schools, training schools, high schools, colleges and the Itinerancy, is placed under this council.—*C. M. S. Gleaner*.

Once Moslem, Now Christian

F. MASIH, formerly a fanatical Moslem, but now a missionary to his people at Amristar (in the Panjab), has recently organized joint readings in the Koran and the Bible, before assemblages of Mohammedans, allowing his hearers to decide on the respective merits of the two books. The reading has latterly been by topics, which method has clearly revealed the intrinsic poverty of the Koran from a religious point of view.

Indian Tongues in Roman Character

THE proposal to supersede, for practical purposes, the complex characters of the languages of India, by the introduction of phonetic writing based on the Roman alphabet, is receiving increased attention, as its importance becomes more widely realized. That such a measure would greatly help the spread of education is beyond question, while the advantage of some adjustable system when applied to forms of speech which have not hitherto been reduced to writing is equally obvious. In the July issue of the *Journal of the Royal Asiatic Society* the subject is discussed at length by Mr. R. Grant Brown, of the Indian Civil Service, who goes so far as to urge that, whatever his qualifications, the probationer who desires to understand and be understood in any Indian tongue should, in the first place, receive a thorough training in the science of phonetics. While commending for some purposes the Imperial Script advocated by Rev. Joshua Knowles, Mr. Brown emphasizes the value of the system of the International Phonetic Association, formulated 25 years ago.

Indian Home Mission to the Santals

WHEN Lars Skrefsrud, one of the two founders of the Indian Home Mission to the Santals, died on December 11, 1910 (see MISSION-

ARY REVIEW, 1911, April, p. 318), it seemed to some as if the work, commenced and carried so vigorously and faithfully by him and his helpers, would be at least considerably weakened. The forty-fourth annual report for the 18 months 1910-1911, which has just reached us, shows clearly that this has not happened. Skrefsrud was sick for many months before his death and during those anxious months the steps necessary for the securing of the undisturbed continuation of the Mission were taken. Rev. P. O. Boddling, Dumka, Santal Parganas, Bengal, was formally appointed his successor, new trustees were appointed, and rules and statutes to be followed in the future conduct of the work were framed. The central management was left in the Mission field, but the supporters in Norway, Denmark, and the United States effectively control through their right to sanction the budget proposals and their duty to select the workers to be sent out.

The regular Mission work, evangelistic and pastoral, has been carried on very much as usual in 1911. In the Santal Parganas district, the old field, the progress has been very slow, while in the Assam Colony and in Maldah and Dinajpur comparatively many heathen have been gathered in. A training institution for Christian workers among the Santals, sorely needed all these years, is now being planned and it is hoped to have the school at work in 1913 or 1914. The missionary force consisted of 11 white and 266 Indian laborers, among the latter being 6 native pastors and 3 native doctors.

CHINA

China's New Campaign Against Opium

WE have spoken of Dr. Sun Yat Sen's appeal to the British nation for the abolition of the opium traffic already (see *MISS. REV.*, August, 1912, p. 626). We are glad to note that the young Republic seems determined to commence a stronger fight against the evil. It is reported

that Rev. E. W. Thwing, an American, has been appointed advisor to the government in the work of opium prohibition. Mr. Thwing is the secretary of the International Reform Bureau and has been working with the Chinese for 25 years. During the last three years he has been giving his whole time to the fight against the opium trade, has founded the National Anti-Opium Society in Peking, and has taken part in "pipe burnings."

Shanghai Union Language School

LAST February an institution that has been long talked about but has not before been started was opened in Shanghai. It was a Union Language School for missionaries. While this school had no formal authorization from the various missions, the plan had the approval and co-operation of representatives of the different missions. There was a faculty of fifteen in addition to lecturers. The response was even more hearty than was expected for applications for registration were received from 130 Mandarin students. Eighty missionaries who had been driven to take refuge in Shanghai attended the school. The tuition fee, fixed at \$5.00, provided for all the expenses of the school as the faculty asked for no remuneration. The success of the undertaking indicates a strong need for a permanent union language school.

Canton Christian College

THE latest news from the Canton Christian College shows that the new year has opened with 340 students in all departments on March 1. Of these 129 are in the middle school and college, and 211 in the lower schools. However, the pupils in the day and Sunday-schools in nearby villages and in the night-school for workmen should be added to the number above.

The fees received from students, covering tuition and rent for the year, and board and incidentals for a half-year, amounted to \$13,000 gold. Cash

receipts from subscribers to the dormitory fund, after completion of the second dormitory, have left \$11,000 gold in hand for the third dormitory, which is now building.

During the year American givers contributed \$17,530 (\$7,500 for buildings, \$1,000 for scholarship), but money is urgently needed especially on account of the growth of the college. The Chinese themselves rank it as the best school in South China, and officials, gentry and merchants are sending their sons and are liberally contributing of their means. The college has not been disturbed during the recent civil war in China, and it has been the refuge for the missionaries from the interior. Friends of the college point out that it can have 1,000 students in three years, if the accommodations, the teachers, and the money for running expenses are provided. Day and Sunday-schools in the nearby villages can be quickly extended, since the inhabitants of some of them have broken their idols and have asked for Christian teachers.

The Seamy Side of Occidental Influence

THE *Chinese Students' Journal*, of Shanghai, mentions the fact that a large foreign distillery at Chaokow is now turning out 600 piculs of whisky a day. Opium out; alcohol in! So the trading Mammon corrupts and demoralizes.

Destruction of Idols in China

REV. CHARLES BONE, of Canton, writing to the *Methodist Times*, says: "The day we have waited for, foreseen, foretold, and expected has come at last. This week, in the city of Canton, one of the greatest cities in China, and the vast emporium of the South, all the idols in the most frequented and influential of the temples have been dragged forth from their dust-covered corners into the open-air to be beheaded. A Shing Wong Miu, or temple to the tutelary god of the city, is found in almost every walled town in China, but I have never seen any other

place to compare with that of Canton for its size and magnificence. The grounds and the buildings of the temple were invaded by bands of the revolutionary army, whose purpose it was to destroy the idols and burn the temple with fire.

The Way the Church Grows

FIVE or six Christian carpenters and builders of Seoul went down into the country some miles, in the way of their regular business to a country town where there were no believers. As the result of their living Christ and teaching about Him, when they returned a few weeks later, they left behind them a group of Christians regularly meeting and worshipping, a church, in fact. One of the most delightful things about it all is, that tho the church thus started, being on Methodist territory, will belong with that mission, the workmen belonged to another denomination, and everybody is quite happy and satisfied. No idea of trying to swell the adherents or glory of their own church entered their minds, only to save souls for Christ's sake. Do we foreigners leave a group of Christians behind us as results of our labor when we visit a place on business?—*Korea Mission Field*.

Church-building in West China

THE United Methodist Free Church of England has missionaries at work among the inhabitants of the Rice Ear Valley, West China, and many of them have become Christians. These are among the most independent of the Miao Christians, and give frequent trouble to the missionaries, but they are very faithful. They had an old chapel which six times collapsed on account of infirmity. Last year they determined to build a smaller place of stone, but the cost was too great. Friends of the missionaries promised aid, and the old building was torn down, and a small bamboo and plaster building was run up, and sheltered the people for nearly twelve months. Now they have succeeded

in building a comfortable and substantial house of worship. It has stone walls and great wooden pillars, and the two class-rooms and the gallery can be thrown open into the larger building by means of folding doors, so that a crowd of one thousand can be accommodated on special occasions. There was no supply of timber near at hand, and the country had to be scoured for many miles before sufficient trees could be purchased. Hundreds of men were needed to bring the wooden pillars on which the roof rests, and they worked hard. Much of the work was done by the Christians themselves, who gave over 2,000 days of free labor, in addition to more than \$200. Many of the strong young women joined in and took their share of the given labor. The chapel was opened on August 12th, in the presence of enormous crowds. It is now being decorated by the painters at the expense of the Christians of the Rice Ear Valley.

Is Tibet Open?

A MISSIONARY of the Foreign Christian Missionary Society in Batang, which is located near the frontier of Tibet, reports that it is now possible to send telegrams to Chandow in Tibet and that the post-office is open through the whole country. Thus Tibet can be scarcely called a "closed" land any longer, but it may soon have to be called a "neglected" land. At Batang the crowds at the regular services are increasing so rapidly that it will be necessary to rent larger rooms and to build soon. Much Christian literature is being bought from the Bible seller by the natives. It is said that the joy of some of these men when they receive the New Testament in Tibetan characters is almost pathetic to witness.

The people of Tibet have a very beautiful custom. When the storm rages and the snow is falling in large flakes, the people in the border villages remember those in the interior

and think of the pilgrims and merchants exposed to the fury of the tempest and in danger of death. They go to the nearest Lama and buy "paper horses" (pieces of paper with a picture of a horse stamped on each). In spite of wind and snow, they climb the nearest mountain top and set the "paper horses" free. As the wind carries them away, they pray to the great Buddha to lay them at the feet of the weary, storm-stayed pilgrims, and to turn them into living horses to bear the pilgrims to their homes in safety. Mr. French Ridley of the China Inland Mission has well said that likewise we should prayerfully scatter the printed Word of God, that it may reach the endangered wanderer and lead him to safety in Christ.

JAPAN

Vice in Japanese Cities

LED by the great Count Okuma, public conscience has been awakened in Japan, and the question of the segregation of vice is receiving wide-awake attention. When the yoshiwara (the vice districts) of Osaka and Tokyo were burned, they were not allowed to rebuild in the midst of the city, but were driven to the outskirts, and indeed some of the districts have not yet been rebuilt. Men of power in Japan are those belonging to the Satsuma clan—men who in the days of old Japan stood firm against social corruption and would not allow vice districts in the cities of the southern islands.

What Another Statesman Says

JAPAN has been profoundly stirred by the pronouncement of Count Okuma, the great statesman of the "Sunrise Land," who, tho not himself a Christian, has paid this remarkable tribute to Christianity: "Only by the coming of the West," he declares, "in its missionary representatives and by the spread of the Gospel, did the nation enter upon world-wide thoughts and world-wide work. Christian missionary work did not deepen

the religious nature of the people, but it gave a new ideal to which it might aspire, the life and character of Jesus." A half century ago Japan publicly attacked any bold enough to profess Christ. The statement of Count Okuma shows the drift of modern sentiment in the nation. The mighty force enrolled under the banner of the cross numbers about 1,000 foreign missionaries, 2,000 native preachers, over 600 organized churches, and 67,000 communicants.

Japan's Debt to America

JAPAN owes to America the opening of the Island Empire to the world; the influence for good upon its political life; the pattern furnished for her educational system; the aid received in securing an international standing; and last, but not least, the introduction of Christianity in 1859.

It is a remarkable fact that, while skeptical travelers are reviling and ridiculing the work of missions, the Japanese themselves bear loud testimony to the value of Christianity to their country.

Infidelity Increasing in Japan

A CORRESPONDENT in *The Chronicle of the London Missionary Society* says that in reading the report of the University of Tokyo he was astonished at the classification of its 5,000 students, according to religious views. There were 6 Confucianists, 60 Christians, 300 Buddhists, 1,000 atheists, and the remaining more than 3,600 were agnostics. What a pitiful statement from the center of culture in the new Japan. Only 300 true to the old religion of the East, only 60 Christians, and more than 4,600 either infidels or agnostics. There can be no doubt that the educated classes of Japan are sinking their heathenism for infidelity, and are losing their former interest in, and sympathy for, Christianity.

What One Woman Did

CHRISTIANS in Korea are surely "Doers of the Word, and not hearers only." One woman who has

been a Christian six or seven years, has led over 100 women to Jesus. For workers in the "Million Movement" small blank-books are provided. On the first page is written the name of some unconverted friend, and beneath an appropriate Scripture verse. The friend is exhorted and prayed for till she becomes a Christian, then another name is placed on the second page.—*Missionary Outlook*.

What Missionaries Have Done

IT is only natural that the Koreans of the interior should think well of missionaries. Around Pyeng-yang, for instance, the American missionaries, led by Dr. Moffett, have transformed the community. They have brought to the women a new life, and changed their outlook from that of domestic drudges into that of helpmeets and companions of the men. "My husband is treating me just like the Moksa (teacher) treats his wife," is now the boast of more than one Korean woman. They have stimulated a desire in the people for education. Where formerly the sick rotted away from neglected ailments they can now procure modern surgical treatment of the best kind. Further, the missionaries have lifted from the souls of the people the old haunting and terrifying fear of demons. The Koreans see what has been done, and they are grateful for it.—*Spirit of Missions*.

Sacrifice that Counts

A KOREAN lady of great wealth, beautifully gowned in shining linen and soft silk, stopt her sedan chair outside a bookstore in An Dong. A friend stopt to speak with her, and she said, "I have just been buying some books to take home with me to give away to my unbelieving neighbors." "Where are they?" I asked. "In the chair," was the reply. And one of the chair coolies, with a very disgusted look upon his face, raised the chair curtain, and behold! the chair was packed full of Mark's Gospel tracts

and hymn books! "But," I said, "the chair is full; you can not get in." "That's no matter," she laughed, "it's only 30 li (15 miles), and I can walk." The chair coolies were bidden to take up the chair, and they did so rather gruntingly, and the lady followed, walking with her woman servant, her face beaming with pleasure, and smiling "Good-bye." Only those who know what riding in a chair stands for among Korean women can appreciate the sacrifice in this story. "To leave the city of An Dong on foot when she might ride!" exclaimed a bystander. She was past fifty years of age.

AFRICA CENTRAL AFRICA

African Fields White Unto Harvest

THE missionaries of the C. M. S. in Central Africa are reporting openings in the regions around Uganda, where the people are actually begging for teachers. About 100 Christian Baganda are at present at work, but there are openings for twice the number. In the kingdom of Baganda is also lack of workers, and now the outside tribes are begging for teachers. The Belgian territory adjoining Baganda has remained without teachers a long time, the Belgian Government refusing to allow any to go. These tribes now beg the British missionaries for Baganda teachers with a European over them. But tho the places are waiting, there is no one to send. Truly, the harvest is great, pray ye therefore!

In Ndeje a monthly children's meeting is attended by 400 to 500 children, who bring in castor-oil seeds, which are sold by the missionaries. The money thus gained is sufficient to pay the children's teacher.

Progress in Nyassaland

THE Dutch Reformed Church of South Africa commenced missionary work in Nyassaland 21 years ago. The first station was founded at Mvera, 27 miles west of Domira Bay, on Lake Nyassa. The diffi-

culties were great. Few cared to listen to the preaching of the Gospel; parents were little inclined to send their children to the missionary schools; and the chiefs soon became openly hostile to the white man and his work. Attempts were made to get rid of the hated missionary either by killing him or by putting him out of the country. Yet, the truth prevailed, and in 1897 the first converts acknowledged the Lord Jesus Christ in public baptism. Since that time the work has been rapidly extended westward into N. W. Rhodesia, and southward into Portuguese Nyassaland. The D. R. Church of the Orange Free State has become responsible for Rhodesia, the D. R. Church of the Transvaal for Portuguese East Africa, while the D. R. Church of the Cape Colony continues to look after the work in British Nyassaland.

On November 18, 1910, special services in commemoration of the coming of age of the work were held in all the stations. The churches were crowded to the uttermost, and the speakers praised God for the marvelous growth of the work during recent years. This growth is well shown by the following figures:

	1903	1910
Communicants ..	606	2,709
Catechumen	1,325	5,864
Schools	105	400
Native Teachers.	579	1,376
Pupils	10,317	45,771

A Brave Nyassa Christian

A NATIVE helper of the Mbozi congregation of the Moravians in Nyassa, British Central Africa, recently aided the cause of Christ greatly by exploding an old superstition, under the ban of which his people had lived for ages. He dared to ascend the sacred hill where the ancestors of the chief, Maleme, lay buried. Certain death was supposed to come to any rash, disobedient person who climbed the hill. To demonstrate the impotence of the spirits of the forefathers of the chief, the Christian passed all barriers and found the maize offered to the spirits

untouched in the sacred hut. Two lively fowls, one black, the other white, were scratching about contentedly, the sole living occupants of the tabooed spot. Otherwise, nothing of interest was to be seen. When he returned to the habitations in safety, he created a sensation among the inhabitants. This bold exposure of the worthlessness of the ghost-cult may have a decided effect in destroying the power of this old superstition.

WEST AFRICA

Growth of the Church in West Africa

THE Church of England missionaries entered the African Continent more than a century ago. Sierra Leone was selected as the field, because its liberated negroes represented over 100 West African tribes, speaking a variety of languages. They carried, as it had been hoped, the Gospel with them as they returned to their old homes. Thus, the work extended to other parts of West Africa until there were 40 Church of England stations, with about 20,000 adherents after 80 years. The last 20 years saw a tremendous advance. The 40 stations have become 300, and the 20,000 adherents have grown to over 50,000. The old idol worship is despised, even by those who have not been baptized, and a general movement toward Christianity has commenced.

EAST AFRICA

First Missionary Conference in East Africa

THE First Missionary Conference for German East Africa was held at Daressalam from August 13 to 19. Delegates represented the Leipsic Missionary Society (2), the German East Africa Society (4), the Berlin Society (5), the Moravians (2), and the C. M. S. (1), while a large number of messages and letters bore testimony to the great interest which was taken by missionaries and by friends of missions. A number of excellent papers were read and extensively discussed. The second day was

most important, because it was set apart for the discussion of Islam, its progress, its danger, and the means to be employed in the battle against it. In the report of the discussion in this connection we find the statements that while it is impossible to give exact figures concerning the progress of Islam at the present time, none can deny that its progress is tremendously rapid just now; that the propaganda in its behalf is chiefly carried on by Arabs and Hindus who live on the coasts of Africa, but that a direct organization of such propaganda can not be proved; that the chief power of this propaganda is in the contempt with which non-Mohammedans are treated and the hope for social and political gain by the converts; that the problem before the missionaries is primarily religious, and that Christianity must employ different methods of propaganda than Islam and must use especially the preaching of the Gospel, the indoctrination of inquirers and converts, the education of native workers, and the creation of apologetic and missionary literature in the language of the natives. Special emphasis was laid upon the necessity of more aggressive and extensive work in the cities on the coast as well as in the interior, which latter, the interior, has been considered as of supreme importance in the present crisis, so that the coast, whence the propaganda originates, has been somewhat neglected.

Progress in German East Africa

THE (German) Missionary Society for German East Africa, in its report for 1910, speaks of the Lord's blessing and of the progress and strengthening of the work at home and abroad. January 1, 1911, there were 12 stations and 39 outstations, with 14 missionaries and 12 layworkers, assisted by 72 native helpers. The 62 missionary schools were attended by 2,675 pupils, of whom 2,227 were heathen. The number of native Christians is now 1,473, and 125 adults were baptized in 1910. The total income of the society was \$56,-

573, of which amount \$2,170 had been contributed in Africa.

In Usambara the work has been made a little more difficult by the progress of European culture, but the missionary schools are more crowded than ever before, and the Christian congregations are growing in number and in spirituality. Islam is becoming more and more aggressive, so that the missionaries in the Bunguland were forced to speak against it in a public mass-meeting. The addresses of the missionaries led to a vote of confidence in them and in their work by the heathen, and the public services were crowded during the next month, up to the time when the report closed.

In Ruanda the king and his counselors continue to be unfavorable to Christianity, so that it has not been possible to approach, much less to gain, one of the higher classes. But, as in the days of Christ, the common people hear the Gospel gladly, and already seventeen inquirers are preparing for baptism, tho it is but few years since the missionaries entered the country. Among the 141 pupils in the four missionary schools in Ruanda were forty-eight girls, an amazingly large percentage for a young work, and the number of pupils was almost fourfold that of the preceding year (thirty-six).

East African Notes

AT Ngora in Eastern Province of Uganda, industrial work is a patent factor of mission work carried on by the London Church Missionary Society. Its school includes a blacksmith shop, an 8-acre cotton field, and 10-acre potato field. The British Government recently gave the school 200 acres of land on condition that it teach agriculture.

SOUTH AFRICA

A Union Bible School in Madagascar

FOUR of the eight missionary societies whose representatives are preaching the Gospel to the heathen in Madagascar, namely, the S. P. G., the L. M. S., the English Friends,

and the Paris Missionary Society, have decided to found a Union Missionary Training and Bible School for the training of native teachers in Tananarivo. It is hoped that its pupils will receive a training which will not be inferior to that given the pupils of the school supported by the Government, and that the gathering of the future Protestant teachers in one school and in one representative body will strengthen their faith and increase their usefulness. Hitherto many difficulties have been caused by the exclusion of the pupils of Protestant schools from the secondary Government schools in Madagascar.

Training School for Native Christians

THE London Missionary Society has established a training school at Tiger Klooft which promises to do for the natives of South Africa what Tuskegee is doing for the Africans of our Southern States. Its founder is the Rev. W. C. Willoughby, who for several years was pastor of King Khama. He had noted that of several hundred admitted to the Church none had been converted under his own preaching, but instead under that of native preaching. So he decided to make it his business to train up such a force. It has also workshops in which natives are taught various trades.

The Black Giant Aroused

IF the heathen are beginning to rub their eyes, what shall be said of the native progressives—the educated children and grandchildren of the first natives to break away from the old tribal life! There have been some stirring events the past three months, and the natives have given the whites a rude shock. In January there met in Bloemfontein chiefs and delegates from all principal tribes south of the Zambesi. There they organized the Native National Congress of South Africa. The purpose of this body is to advance the political and economic interests of the native races. The leaders fully realize that tribal divisions and feuds have been the undoing

of the natives in the past. One of the first objects of the congress is to promote unity among the various tribes, speaking five or six principal languages. They believe that if the 5,000,000 blacks stand together and speak with one voice, the 1,000,000 whites who now rule the land will sooner or later be obliged to give heed. The organizer of this congress is a young Zulu attorney, a graduate of Columbia and Oxford. Its president is Mr. J. L. Dube, another Zulu known to many in America.

A New Pygmy Race Discovered

DETAILS of the discovery, by British explorers, of a new pygmy race in New Guinea are creating a sensation among anthropologists. The names best known in connection with this expedition, our contemporary informs us, are those of Captain C. G. Rawling, Doctor Eric Marshall, of the Shackleton expedition, and Doctor A. F. Wollaston, of the British Museum.

Captain Rawling was making a short trip into the mountains, and while proceeding with his Papuans the leading man dashed ahead. After a long chase through the jungle, two hillmen were caught, dreadfully frightened. Captain Rawling offered them a cigaret, but nothing would induce them to smoke it. They were naked, except for a grass helmet, a bag and a tiny strip around the waist. They were 4 feet 3 inches and 4 feet 6 inches in height respectively, dwarfs in fact.

THE OCEAN WORLD

Cannibalism Still Abounding

THE July number of the *Revue des Deux Mondes* relates the experiences of a missionary priest on the Oubangi, in French Kongo. Cannibalism of the grossest type abounds. Human flesh is for sale in the butchers' shops and "we have been offered without embarrassment a leg or a thigh for ten or fifteen sous." This flesh is usually eaten raw. It is the custom among the Bonjos to break arms and legs and thrust the living

victims naked into the river—the head alone being out of the water—that the flesh may become more tender. Père Allaire alleges that he has seen among the Zolos slave markets where purchasers indicate with chalk the parts or cuts which they wish.

Not Clothes, But Tattoo

A MISSIONARY heard the following prayer repeated by Christian South Sea Islanders at the close of a service: "Grant, O Lord, that the good words to which we have listened be not like unto the beautiful Sunday clothes, which we lay aside speedily and put away till the Lord's day comes again. But let these truths be like the tattoo marks upon our bodies, which can not be removed while we are alive."

How the Gospel Transforms

A Missionary writes from Burma: The chief interest of this New Year's service was the address in different tongues. I will mention only one, part of which was in English. The speaker was the Rev. Ba Te, a Karen, about forty years old. He was a lawyer, a dozen years ago in Rangoon, with a good income. He gave up his profession and went as a missionary to Kantung, on the border between Burma and China, at 50 rupees a month. Within the last ten years the Christian converts there have come to number 10,000. Mr. Te told his story eloquently, modestly, making it appear that the great work was being done by the converts themselves. I learned after the meeting that many of the people had banded together as a society pledged to use no intoxicating drinks and to try to do right as far as they knew, until God should come and show them a better way. They bound cotton cords around their heads and wrists, agreeing to wear them until the divine message should come. When Mr. Te came among them, preaching the gospel, they said that God had sent him to tell them what they had been waiting long to hear. They cut the cords from brow and wrist and profest

themselves disciples of Jesus Christ. But the greatest romance of missions is not in stories that can be written in words. It is recorded in the faces of such assemblies as I looked on last New Year's morning—strong, fine faces of young men, womanly faces, in marked distinction from the multitude of their kind that throng the streets. True, it was a motley assembly, but it blended into a noble, composite picture as they sang together in confident tones, "Jesus shall reign where'er the sun," and closed with the doxology, each in his own tongue, but all in harmony, praising the wonderful works of God.

All One in Christ Jesus

IN one of the smaller churches in Hawaii the membership consists of 10 Japanese, 9 Hawaiians, 9 Americans, 1 German, 11 American Hawaiians and 9 Chinese Hawaiians. On a recent occasion a pastor (who speaks thrice a Sunday), addressed 30 Hawaiians, to a mixed audience of Japanese and Portuguese, and again to a collection of Chinese boys and girls. Splendid results ensue in Christian fellowship. All are one in Christ Jesus.

School Work in Malaysia

In Malaysia we have a chain of Anglo-Chinese schools in which about 4,000 boys and young men are enrolled. These schools are entirely self-supporting, not a cent of missionary money being spent on them either in the plant or salaries. Of the school at Singapore William T. Ellis wrote recently: "The notable Anglo-Chinese school of the Methodists in Singapore and the work that centers in Oldham Hall are doubtless the most important single educational facts in the settlement of Chinese in Malaysia."

OBITUARY NOTES

Bishop Edward Ralph Johnson

THE death of Bishop Edward Ralph Johnson occurred on September 11. He succeeded Bishop Milman in 1876 and was very largely

instrumental in extending the Indian episcopate. At Bishop Milman's death there were only the three Presidency Bishoprics and that of Colombo in the Province. The year of Bishop Johnson's arrival in India saw the Lahore and Rangoon bishoprics created, and when he resigned in 1897 there were ten bishops. Bishop Johnson did much in other respects also to promote the organization of the Indian Church.

Rev. Thomas Walker

IN the death of Rev. Thomas Walker, of Tinnevely, the Church Missionary Society and the Indian Church at large lose one of the ablest and most sympathetic missionaries in India. He commenced work as a missionary in Tinnevely in 1885 and soon acquired such scholarly mastery of Tamil, under the guidance of the noted Tamil scholar, Bishop Sargent, that he quickly became a most fluent speaker and writer of that difficult tongue. For many years past he spent not a little of his time in holding conventions for the deepening of the spiritual life, and he became one of the most influential and best beloved speakers at great gatherings of Indian Christians and Missionaries. He took a deep interest in the spiritual affairs of the Reformed Syrian Church and conducted annual conferences in Travancore for the members of that Church by invitation of its Metran. He was holding such a convention at Masulipatam when cholera seized him. The illness proved fatal and he died on August 24, mourned by multitudes throughout the Indian Empire.

A Swedish Worker Gone

JOSEPH HOLMGREN departed this life on July 29, 1912, in Warmland, Sweden. Since 1890 he had been secretary of the Swedish Mission in China (*Svenska Missionen i Kina*) and editor of the missionary magazine *The Land of Sinim*. Thoroughly consecrated, filled with great zeal, and well instructed, he accomplished much for the cause of the Master by his writings and by his addresses.

BOOKS ON MISSIONS AND MISSION LANDS

THE LIFE OR LEGEND OF GAUDAMA. The Buddha of the Burmese. By Rt. Rev. P. Bigandet. 2 vols, 267 and 326 pp. 8vo. \$4.00, *net.* Trübner's Oriental Series. Imported by E. P. Dutton & Co., New York, 1911.

This work was first printed in Burma, over fifty years ago. It is a careful investigation and account of the story of Gaudama, or Buddha, whose followers number to-day over 300,000,000 in Burma, Ceylon, Tibet, China, Korea, and Japan. A third edition of the work of a Burmese translator is here published with copious and informing annotations. In spite of these notes a glossary is needed.

"For seven thingies of worlds," says the translator, "he who was to become the Buddha felt, during that immense number of revolutions of nature, a thought for the Buddhaship awakening in his soul. . . . He began to understand that the practise of virtues of the highest order was requisite to enable him to attain the glorious object of his ardent wishes, and no less than 125,000 Buddhas appeared during that space of time. . . . The period of asking openly for the Buddhaship lasted nine thingies of worlds. It was brightened and illustrated by the successive manifestations of 987,000 Buddhas."

The story, in which there may be a kernel of fact, goes on to describe, in a legendary way, the birth of Thoodaudana, his marriage, and the wonders attending the conception and birth of Phralaong—who became a Buddha, called Gaudama.

There is a mixture of beauty and of grotesqueness in the story that is in tremendous contrast to the simplicity of the story of the coming of Christ into the world. There is also a mixture of truth and falsehood, of good and evil, in the ideals of Buddhism, which, when compared with Christianity, reveals the best religion

that men can produce in contrast to that which is divine in authority and power.

THE PROGRESS AND ARREST OF ISLAM IN SUMATRA. By Gottfried Simon. 8vo. 328 pp. 6s., *net.* Marshall Bros., London, 1912.

The last state of the heathen that becomes a Mohammedan is worse than the first. In the Dutch East Indies the Christian missionary comes into contact with raw heathen, with Moslem Hadjis, and with heathen Mohammedans, and the last are more degraded and hopeless than either of the other two. But in Sumatra, Java, and Borneo there has been done a remarkable work by Christian missionaries for the conversion of Moslems, and the story is full of encouragement.

Mr. Simon, who has had eleven years' experience as a missionary in Sumatra, has given us a remarkably interesting and illuminating book. The English translation is also excellent. The author first shows why so many of the Dutch East Indies have turned to Islam. There are no Moslem missionaries, properly so called, working among them, but the traders and officials make it to the interests of the native to become followers of the "False Prophet." The sensualism and superstition of Islam make their appeal and the arrogant behavior of Moslems toward the heathen leads to a desire for self-betterment.

In the second section of the volume Mr. Simon unveils the real moral and religious state of the pagans who have turned Moslem. He shows the confusion of religious ideas that follow an animist's adoption of the doctrines of Islam and the moral degradation that comes to woman. In Sumatra and Java, prostitution is as common among Moslems as is polygamy, and in some villages the loose customs as to marriage and divorce have brought

about promiscuous relations that are more disgusting than rank heathenism.

A third division of the book takes up the conversion of Malaysian Moslems to Christianity. This work is most urgent and most encouraging in its results—the largest in missions to Mohammedans. We should not speak of the hopelessness of converting Moslems until we have more seriously tried it. Read this inspiring volume, pray to God, and take courage.

THE MOSLEM CHRIST. By Samuel M. Zwemer, D.D., F.R.G.S. Illustrated. 12mo. 198 pp. 3s., 6d., *net*. Oliphant, Anderson & Ferrier, Edinburgh, 1912.

Dr. Zwemer has an unusual grasp of the Mohammedan history, religion, and character. In his present volume he gives a unique essay on the Moslem teachings concerning Christ according to the Koran and tradition. He shows that while Mohammedans believe in Christ as a true prophet, they deny his deity, his atonement, and his supremacy. A study of the Moslem view of Christ is helpful to all Christians, and is extremely important to those who are working for the conversion of Mohammedans. Dr. Zwemer is always interesting, even on an apparently technical topic.

OUTLINES OF MISSIONARY HISTORY. By Rev. A. DeWitt Mason, D.D. 8vo. 338 pp. \$1.50, *net*. George H. Doran & Co., New York, 1912.

There is, perhaps, nothing new or unique about this summary of missionary history, but it is a good, concise account of the progress of missions from apostolic days up to the present time. After five introductory chapters, the author, who is editor of the *Christian Intelligencer* of the Reformed Church, gives a summary of missionary progress in each of the principal countries of the world, including North and South America. The view is encouraging. He also inserts a valuable missionary chronology, statistical tables, list of authorities, and an index. The volume is rather a careful compilation than a work of first-hand knowledge.

ARTHUR T. PIERSON. A Biography by his son, Delavan L. Pierson. Illustrated. 8vo. 334 pp. \$1.50, *net*, and 6s., *net*. Fleming H. Revell Co., New York. James Nesbet & Co., London, 1912.

One can not read the story of this life, devoted to the service of God, without being inspired with new confidence in the faithfulness of God and the truth of His Word.

The boyhood days, the college experiences, the early pastorates, and even apparently trivial circumstances, all prepared the way for the worldwide service to which Dr. Pierson was called. The book contains dramatic incidents, many inspiring passages, some characteristic humor, and for pastors and Christian workers hints that are invaluable. We reserve a fuller notice of the book to our January number.

DR. PIERSON AND HIS MESSAGE. By J. Kennedy MacLean. 8vo. 280 pp. \$1.00. The Association Press, New York, 1911.

Mr. MacLean has given us a very sympathetic and interesting sketch of Dr. Pierson's British ministries. Without the records or private correspondence to draw from, he had, nevertheless, made a volume which has a value of its own. The London Tabernacle and Keswick ministries are especially emphasized. The larger part of the volume is devoted to some of Dr. Pierson's characteristic sermons—biblical, practical, and spiritual.

JUST BEFORE THE DAWN. Life and Work of Ninomiya Sontoku. By R. C. Armstrong. Illustrated. 8vo. 273 pp. \$1.50, *net*. The Macmillan Co., New York, 1912.

Japan is a nation whose ideals and development are worthy of study. What was Japan before the missionary arrived and before the age of enlightenment dawned? This is what Mr. Armstrong reveals. It is, perhaps, of interest to the student of history, ethics, and ethnology more than to the student of missions, but the light upon Japanese character is both entertaining and valuable.

The main part of the book centers around the life of Ninomiya Sontoku

—a man who was born in 1787 and who died in 1856. He was a reformer who did much to help in the moral and physical betterment of the Japanese villages. The book is well worth reading.

FETISH FOLK OF WEST AFRICA. Robert H. Milligan. Illustrated. 8vo. 328 pp. \$1.50, *net.* Fleming H. Revell Co., 1912.

"The Jungle Folk of Africa" was a marked success. This companion volume is on the same line. It narrates in popular style the observations and experiences of a missionary in the Kamerun country. The book abounds in anecdote and incident and interesting facts. The humanity of the people is revealed, and the degradation that results from their fetish worship. The crying need of Christian missions is evident, also the worthwhileness of the work that is being done.

MOROCCO AFTER TWENTY-FIVE YEARS. By Dr. Robert Kerr. Illustrated. 8vo. 10s., 6d. Murray & Evenden, London, 1912.

Morocco is an interesting country in spite of—perhaps partly because of—its semi-barbarism. The Moor still holds sway, with French influence predominating in international commerce and politics. Physically, morally, and religiously, the conditions are rotten, and it was for this reason that Dr. Robert Kerr went out to the country 25 years ago to heal diseases and to preach the Gospel. He was first sent out in 1886 by the Jewish Committee of the English Presbyterian Church, but later became the head of the independent society—the Central Morocco Mission.

Life for a Protestant missionary is not easy in Morocco, and Dr. Kerr seems to have suffered from fanatical Moslems and from interfering consuls and other diplomats. He tells his story in a very interesting anecdotal fashion, and gives us much valuable information as to the country and people. His narrative also contains some excellent incidents and touches of humor.

The missionary work has met with little outward success because of the

religious fanaticism, but the need for missions is great, and there are results that bring joy to the seed-sowers.

THE BLACK-BEARDED BARBARIAN. By Marian Keith. 12mo. 307 pp. 50c., cloth; 35c., paper, *net.* Missionary Education Movement, New York, 1912.

The story of the Canadian missionary, Dr. George Leslie Mackay, is full of romance and adventure. His life among the Chinese and the savages in Formosa reminds us of that of John G. Paton in the New Hebrides.

The present volume is rewritten from Dr. Mackay's own book, "From Far Formosa," and is remarkably entertaining and stimulating. The missionary began his work as a despised barbarian, hooted at and stoned as he passed through the streets. Some narrow escapes from death read like miracles of God's providence. But Mackay persevered, and when he died, after over thirty years of work, he left 4,000 converts, a college, theological seminary, and four organized churches. The story of the B. B. reads like a novel, and contains no dates, and few evidences of its historical character.

TWENTY YEARS A KOREAN MISSIONARY. By Juan Perry. Paper, 6d., *net.* S. W. Partridge, London, 1912.

Miss Perry gives some fine glimpses of her work in Korea—encouraging work among the women and children. The changes are described with some of the marked movements in which she has had a part.

PAMPHLETS

THE CHURCH OF ROME IN AMERICAN POLITICS. 5c. The Menace Publishing Co., Auburn, Mo.

THE ROMAN CATHOLIC MASS AND THE BIBLE. By Charles C. Cook, New York.

These two leaflets are chiefly valuable to those who do not know the errors of the Church of Rome and are willing to learn. The difficulty is that many who should know will not read them.

PROCEEDINGS OF THE FOURTH ANNUAL MEDICAL MISSIONARY CONFERENCE. Battle Creek, Mich., January, 1912.

This conference is becoming more popular and more important. The re-

port contains excellent papers and addresses presented by Dr. Davis, of China; Dr. W. H. Riley, Dr. J. H. Ingram, of North China; Wilfred M. Post, M.D., of Syria, and others.

NEW BOOKS

MESSAGES OF THE MEN AND RELIGION MOVEMENT. 7 vols. 12mo. \$4.00, per set. Association Press, 124 East 28th Street, New York City.

ARTHUR T. PIERSON. A Biography. By his son, Delavan L. Pierson. Illustrated. 8vo. 334 pp. \$1.50, *net*. Fleming H. Revell Co., New York. 6s., *net*. James Nesbit & Co., London, 1912.

A MODERN PIONEER IN KOREA. THE LIFE STORY OF HENRY G. APPENZELLER. By William Elliot Griffis, D.D., L.H.D. Illustrated. 12mo. 298 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1912.

SUN YAT SEN AND THE AWAKENING OF CHINA. By James Cantlie and C. Sheridan Jones. Illustrated. 12mo. 252 pp. \$1.25, *net*. Fleming H. Revell Co., New York. Jarrold & Sons, London, 1912.

THE LIFE OF DR. ARTHUR JACKSON, OF MANCHURIA. By the Rev. Alfred J. Costain, M.A. With a preface by the Rev. William Watson, M.A. Second Edition. Frontispiece. 12mo. 2s., *net*. 182 pp. Hodder & Stoughton, New York and London, 1912.

A CHINESE ST. FRANCIS; OR, THE LIFE STORY OF BROTHER MAO. By C. Campbell Brown. 2s., 6d., *net*. Hodder & Stoughton, New York and London.

ISLAM LANDS. Nubia, the Sudan, Tunisia, and Algeria. By Michael Myers Shoemaker. Illustrated. 12mo. 251 pp. \$2.50, *net*. G. P. Putnam's Sons, New York, 1912.

THE SOUL OF A TURK. By Victoria de Bunsen. 8vo. 302 pp. Illustrated. 10s., 6d., *net*. John Lane & Co., New York and London, 1912.

JAVA, SUMATRA, AND THE OTHER ISLANDS OF THE DUTCH EAST INDIES. By A. Cabaton. 12mo. 376 pp. 10s., 6d. T. Fisher Unwin, London, 1911.

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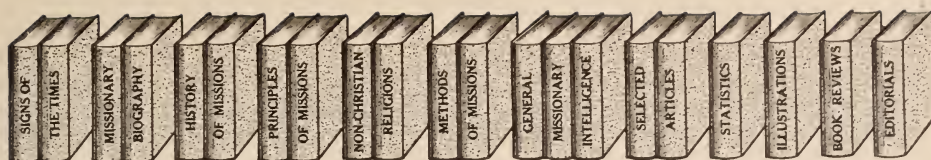
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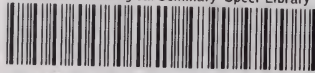
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